considerable, neither for Power nor Interest. And the Prince is almost always a *Calvinist*, such is *Michael Abassi*, the present Prince, who beside his other great Qualities, is a zealous Assertor of the Protestant Religion, and is a great example of Piety and Virtue to all his People, and has made his Dominions a Shelter and Sanctuary to all the persecuted Protestants in *Hungary*.

ERRATA.

PAge 8. l. 2. for Carmini read *Carnioli*. p. 11. l. 16. for Tarocum r. *Turocium*. p. 16. l. 5. ridiculous, r. *ridiculous*. p. 17. l. 20. Caglie, r. *Cseglie*. p. 18. l. 35. after *Rima-Szecs*, add *of the* Helvetian *Confession*.

FINIS

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Death a Deliverance.

OR, A

Funeral Discourse,

Preach'd (in Part) on the Decease of

Mrs. *MARY DOOLITTLE*,

(Late WIFE of

Mr. *THOMAS DOOLITTLE*,

Minister of the *Gospel* in *London*.)

Who Departed this LIFE the 16th of *Decemb.* 1692.

By *JOHN SHOWER*.

Eccles. 7. 1. *The Day of Death is better; than the Day of one's Birth.*

LONDON,

Printed for *Abr. Chandler*, at the *Chyrurgeons-Arms*, at the Entrance into *Bartholomews-Close*, in *Alderſgate-ſtreet*. And *Samuel Wade*, at the *Bible* under the *Piaza* of the *Royal Exchange* in *Cornhill*. 1693.

OR, A

Funeral Discourse,

Preach'd (in Part) on the Decease of

Mrs. MARY DOOLITTLE,

(Late WIFE of

Mr. THOMAS DOOLITTLE,

Minister of the Gospel in London.)

Who Departed this LIFE the 16th of
December, 1692.

By JOHN SHOWER.

Eccles. 7. 1. *The Day of Death is better, than the Day of one's Birth.*

LONDON,

TO HIS

Reverend and Honoured

Friend, and Brother,

Mr. *DOOLITTLE.*

SIR,

IF you did not know how little time I have to command, I should need an Excuse for not having sooner finisht the Transcription,

cription, and Enlargment of the following Diſcourſe: which was preached at your Deſire, on the Death of your Wife, and now on the ſame Motive is made publick. If it may any way Contribute to allay your Sorrow for your great Loſs, or be uſeful to any Others, eſpecially the Relations and Acquaintance of the Deceaſed, I ſhall not Repent it.

The Text recommended to me is every way ſuit-

ed

ed to the Occasion, and to your Design of my instructing the Living from it, however defective the Prosecution, and Performance be. You will not expect (from me, at least you cannot,) that a Subject so often treated on by Others, should be beautified with new notions. Neither do I fear to have displeased you, by the citation of some Passages, out of the practical Writings of the Excellent *Mr. Baxter*. For whose Memory

I know, you have so dear a Value; and by whom, while he *Lived*, you had the Honour, and Advantage to be esteemed and loved. For my own part, *I* think my self obliged to take all Occasions, to express my Thankfulness to God for the Ministry and Acquaintance, the Books, and Counsels of that Great and Holy Man: whom *I* reckon to have been a Publick Blessing to the Nation, and the Age; and am confident that

that more Impartial Posterity will acknowledg it. I cannot doubt but that you, with many thousand Others, do Joyn with me, in Praising God for his long Life. That One, so often near the Grave, and so fit for the upper better World, and living in such delightful Forethoughts of *Everlasting Rest*, should be spared, and continued among us, for so many years.

May

May he, that hath the Residue of the Spirit, fill surviving Ministers, Younger and Elder, with greater measures of Holy *Light*, and *Love*, to furnish us for our work, and to assist, and succeed us in it. May we all learn to carry it with greater *Indifference* to this present, *Animal Life*; and dayly advance in our Desires, and Preparations for the *Heavenly one*. The Removal of any of our Friends, who were made meet for Heaven,

Heaven, may be many ways improved to this Purpose; *for whom*, you know, *we are not to Sorrow, as others who have no Hope.* Doubtless your late Sickness, and Indisposition, since the breach God hath made in your Family, will be regarded as an additional Call, and help to such Thoughts, and Affections, as this Discourse is designed to promote. And if the many Prayers, of those who have reason to Bless God for you, may be heard

heard, (as in some Instances they have been,) we may hope your Life and Serviceableness shall be yet prolong'd. In which request to God, I heartily concur, who am,

Sir,

Your Respectful, tho most Unworthy Fellow-Servant, in the Work of the Gospel,

London Febr. 13. 169.

John Shower.

THE

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2 COR. V. 4

We that are in this Tabernacle do groan, being Burdened, not for that we would be uncloathed, but cloathed upon, that Mortality might be swallowed up of Life.

CHAP. I.

The Introduction, Paraphraſe and Explication of the Text.

SECT. I.

NOtwithſtanding all the difficult Exercises of *St. Paul* from Enemies on every ſide, upon the account of his Faithfulneſs to Chriſt, in the Diſcharge of his Miniſtry; He bears up with an invincible courage and reſolution, by the expectation of an Eternal Recompence in the other World. This is the Tenor of his Diſcourſe throughout the foregoing

Chapter, he begins and ends with it; and repeats it at large in the three last Verses, *For this cause we faint not*, &c. That is, however perplexed and persecuted, cast down and troubled; yet neither he himself, nor any of those ingaged in the same cause, and work with him, did *faint in their minds*; because their present Sufferings did only prepare the way for a more glorious Reward; *For our light Affliction*, says he, *which is but for a moment, worketh for us a more exceeding, and eternal weight of Glory; while we look not at the things which are seen, which are but temporal: but at the things which are not seen, which are Eternal.* And supposing the worst, that these Afflictions should end in Death, yet such a case would admit of comfort. *For we know*, says he, verse 1. 2. of this chapter, we are confidently perswaded, upon very good grounds, *that if our Earthly House of this Tabernacle were dissolved*, we have a better dwelling provided, an happier Condition in hope and view; *We have a Building of God, an House not made with hands, eternal in the Heavens. And for this we groan earnestly*, for this State of immortal Happiness, *desiring to be clothed upon with our House, that is from Heaven.* A Blessed State, so fitted for us, and we for it, that no Apparel for the Body can be more.

SECT.

SECT. II.

He was not only content to Dye, and ready with Patience to receive a Summons out of this World; but so unspeakable was the difference, in his Judgment, between his present State in the Body, and that which he expected beyond the Grave, that he reckoned a Translation was every way preferable, and rather to be chosen, even by intervening Death; that so, instead of this little House, this mean and poor Dwelling, which we now inhabit, we may come to a better *Building*, that is *of God*, formed and prepared by him; to the more spacious Mansions, which the blessed God has provided for us above; that instead of this movable Tent, *This earthly Tabernacle*, continually liable to so many changes, dangers, and inconveniencies, we may have a *House not made with hands*, that is of God's immediate Work, more excellent and more lasting, more safe and more abiding: That instead of this *earthly House* of dirt and clay, into which it will shortly be dissolved, we may have *a building in Heaven*, suited to the Heavenly State and Life; a more commodious Dwelling, fitted for the Offices of a

Glorified Soul, and which shall not molder, but be *Eternal*, that when *this Tabernacle* is dissolved, which needs every day to be repaired, and with all our care cannot long be supported, we may have a permanent, unchangable building, *eternal in the Heavens*: In short, that our bodies, as well as our Souls, may be glorious and blessed, and unchangably so, in the other World.

After such a State, and Life as this, so elegantly described, in the beginning of this Chapter, he declares his *earnest Desire* in this Text; not in his own name only, but as the common sense of all the Followers of Christ. This he amplifies and limits, by several expressions, unto which some following verses in this chapter will give further light; *For we that are in this Tabernacle do groan, being burdened, not for that we would be uncloathed, but cloathed upon, that Mortality might be swallowed up of Life.*

SECT. III.

In which words we may consider two Parts. 1. The State and Temper of the Followers of Christ, or of all real Christians, That while they are in the Body, they are burdened, and groan for Deliverance.

ance. 2. A Judicious Stating the matter of such Desire of Deliverance, Or what it is that they groan and long for, set forth in three expressions, 1. Negatively, It is *not* Simply *to be uncloathed*, But, 2. *To be cloathed upon.* And 3. *That Mortality may be swallowed up of Life.*

1. The state and Temper of good men, or real Christians, while they are in the Body, *They are burdened*, and therefore *groan for deliverance.* We that are in *this earthly Tabernacle*, Or, as the expression is *ver.* 8. *While we are at home in the Body*, present in the Body, or *While we converse and Sojourn in the Body*, Which he calls *an earthly House*, *ver.* 1. But because it is no certain fixed Dwelling, he adds the other term, of *a Tabernacle.* While we dwell in this little Fabrick, framed at first out of the dust of the earth, as were the *Worms*, who are therefore our Kindred and Relations, and they were formed before the Creation of man. While we are in *this earthly Tabernacle*, whose foundation is in the dust, Whose matter is not more excellent than that of the Beasts that perish. An *earthly* Tabernacle, not only as to its original, but is sustained and repaired by earthly things, and ere long to be resolved into *Earth* again; *This dust shall* 146 Psalm. 4. 12 Eccl. 7.

be turned to earth, as it was, and the Spirit shall return to God. While we are in this *earthly House* we groan, and long for a removal; we earnestly covet, desire and wait for, a better Dwelling, and a better State; we pant, and breath, and long for it, from the Faith and Hope of what God has revealed, concerning the upper, better World, and the future Felicity of all that believe in Christ, where we look for another sort of *Bodies*, and another kind of *Life*: this is that we aspire and groan after, and would fain obtain.

στενάζομεν

SECT. IV.

2. He describes the matter of such a *Desire*, and the just limits of it, in three Expressions. 1. *Negatively*, *Not for that we would be uncloathed*; i. e. 1. *Not Simply to dye*, for dying sake; Not meerly to be rid of the Body, and to live without any: As we are a sort of Creatures made up of Soul and body, the separation of these two cannot in it self, for its own sake, be desirable; we have a natural, innocent, unavoidable Aversion to *Death*, as such; And as it is a Penalty, and the fruit of Sin, (as even to the best man it is,) there cannot but be some unwillingness to dye, how-

however fit it be to be desired otherwise, on the account of the Consequences of Death. All the Faith and Reason in the world cannot make Death to be no *penalty*, So neither is it possible that any man can reason or believe himself into a love of Pain and Death as such. Therefore it is not simply *to be unclothed*, to have Soul and Body separated, that is here desired. It is not a perpetual state of being *without a Body*; For he desires to be *clothed upon*, and *not found naked*. Our case is so stated, that our Souls are to be cloathed upon with a Body, and we cannot but desire that the union of the Soul and body should be preserved; and in the state of Separation there is some hankering of the Soul after the body, Some such Desire of regaining that Reunion.

SECT. V.

2. Neither is it meerly *a Weariness of this present Life*, by reason of the Burden of sorrows and Sufferings, which the Apostle and other Christians met with in it, that makes them thus to *groan*: For if he might be further serviceable to the interest of Christ, and therein be accepted and pleasing to him, he declares, *ver.* 9. that he was willing to live. He professes his readiness

readiness to prefer *the Salvation* of *many Souls*, and his being instrumental to their *happiness*, before the hastening of *his own*. He knew that God may have as much Service in our Lives, in an afflicted suffering State, as in a prosperous Condition; he knew That we may glorifie God in Sickness, and in a Prison, as much, or more than in health or liberty? And that to bear any of our Trials and Burdens well, and to honour God by a Christian Deportment under them, is better than to be delivered. His *Desire* therefore to *the blessed State*, which was in expectation, was not to the Act of Dissolution it self, without reference to what would follow. He desires not so much the end of *this Life*, whatever he now suffered, as the blessedness of *the next Life*, which he hoped for. It was not *an Annihilation*, to put a period to his present sufferings, but a happy *Change*, which he groan'd for; Not a Ruin, but a temporary dissolution of this earthly House, in order to an Eternal Advantage; Not a bare privation of *this* Life, but a passage to a *better*. He doth not groan so much, from the Sense of *present Evil*, as by reason of the *Absence* of his *most desired Good*. He was not so much burdened by what he felt, and could not avoid, or remove, as by what he foresaw and expect-

ed

ed, and could not yet Enjoy: He must dye first, and have the old House pull'd down, before he could reach that compleat Felicity, which he so earnestly aspires after.

SECT. VI.

2. It is therefore further express't, as that which he groaned and longed for, viz. *to be Cloathed upon*; To lay aside this mean and little, troublesome Garment, for a more beautiful and commodious one; To have this earthly House dissolved, and moulder into dust, with the Expectation of reassuming *Another*, or *the Same with a glorious Change*. And in that sense the Expression, *verse* 3. may be understood. That *being thus cloathed*, that is, with such a glorified Body, *we may not be found Naked*, or without any Body at all. Though * some carry the expression, *Desiring to be cloathed upon*, as wishing not to put off this Body at all, but to be in the number of those, who shall be *found alive at the coming of Christ to Judgment*, which some of the Disciples of Christ expected, by a mistake of what

* A. B. *Cant.* 3. Vol. Serm. 6th.

he

he said concerning St. *John*, *If I will that he tarry till I come.* And so the words may be read, *If so be that we shall be found cloathed, and not naked*; That is, if at Christ's coming we shall be found *Alive*, and not *Dead*; and so have this mortal corruptible Body, changed into a Spiritual Glorious and Immortal one, without Dying. Whether that was the sense of the Apostle, or not, I shall discourse of these words, as the common Sentiment of real Christians, who have no hope of Living till the end of the World, but expect to dye e're it be long, and earnestly desire a future Blessedness for Soul and Body in another Life; and therefore when they lay down this Body in the Dust, they *groan to be cloathed upon*, to have these vile Bodies made like the glorious Body of Christ; or, as the Apostle himself expresses it, To have *this Corruptible put on Incorruption, and this Mortal put on Immortality.*

1 Cor. 15. 53.

The *putting off* there, is the same with the *being cloathed upon* here, That is, they groan to have this present State changed for the Felicity and Glory of that future State, which Christ hath given them to expect, both for Soul and Body in another Life.

SECT.

SECT. VII.

3. There is yet another Expreſſion, which riſeth higher, *That Mortality may be ſwallowed up of Life.* That which is Mortal. *This our mortal Life,* which is ſubject to Dangers, Afflictions and Death it ſelf, That this may be *Swallowed up of Life,* as is that which is Imperfect, by that which is Perfect; as Infancy and Childhood by Maturity and Manhood, or as Darkneſs is ſwallowed up in Light. The meaning is, that our low Animal Life may be changed into an Heavenly one; that our frail, ſhort, and tranſitory Life may be changed into an Immortal, Eternal one; that the Corruption and Mortality, which our Bodies are liable to, and which remain in them while they are in the Grave, may be removed; Or, according to the Apoſtles Phraſe, *That Death may be ſwallowed up in Victory,* may be finally, perfectly, and *for ever Deſtroyed*: For ſo the expreſſion does import, and is often rendered in other places, * *for ever*: And

* See Dr. *Hammond.* 1 *Cor.* 15. 54. g.

that

that includes the Resurrection of the *Body* to an happy State, as one part of this Desire. For if by Dying we are more miserable than before, *Death* is not swallowed up in *Victory*, it rather is too hard for *us*, and gains a *Victory over us*. But if our state be bettered by *Death*, not only as to our Souls, but our very *Bodies* are also to be raised again to a glorious Life; if when *Death* hath done its utmost, our Souls pass into a State of Rest and Bliss, to be compleated in *a glorious Resurrection of the Body*, and to be continued and increased to all Eternity; we are then *Victorious* over *Death*, *Death* may be said to be *swallowed up in Victory*, or *Mortality swallowed up of Everlasting Life*.

CHAP.

CHAP. II.

The Method and Design of the following Discourse. Good men in the present State are burdened with their Sins, and Sufferings, so as to groan for Deliverance.

SECT. I.

After this Paraphrase and Explication of the words, that which I design as the Ground of my following discourse, is this, *That it becomes the State, and Frame, of real Christians, while they are burdened in these mortal Bodies, earnestly to desire a better, an Immortal Life, wherein the Body, as well as the Soul, shall be gloriously Changed.*

In discoursing of this, I shall first show, That such is the present State of good men in these Bodies, that they groan under manifold Burdens, that may well make them long for Deliverance. II. That they have the certain Expectation of a better State and Life, after the dissolution of this earthly Tabernacle by Death. III. That it is agreeable to the Temper of a Christian Spirit, so far as renewed and sanctified, to long for that better State and Life, beyond the Grave. IV. That it is not such

such a State and Life, wherein they expect to be without any Body at all; but to have *their Bodies* raised, and changed, and glorified; To be cloathed upon with an House from Heaven, and to have mortality swallowed up in Life. The consideration of these particulars will make way for the practical Application, suitable to this solemn Occasion, on which I am desired to preach on this Text.

SECT. II.

First, That such is the present state of good Men in these Bodies, that they groan under manifold *Burdens*, which may well make them long for Deliverance. I need not run far into the common Theme of the Miseries of humane Life, which every one feels, or knows of those that do: Our Sufferings and our Sins, while in this earthly Tabernacle, will be sufficient to be considered under this head.

1. Our *Sorrows*, and *Sufferings*, while in the Body. Our early Tears when we come into the World prognosticate a good share of these to be expected. Not to mention the Vexation of disappointment in our Temporal Injoyments, as a great part of this Burden; the actual Sorrows and Afflictions which all partake

of

of, are very many, and great, heavy and afflictive; they are such as extort the Cries, and Tears, and Complaints, of all sorts of Persons. The little pleasure and joy we meet with, is mixed with an alloy of Sorrow; but our Sorrows are more numerous, weighty, and unmixed; many sad Occurrences, vexing Passions, painful and afflictive Diseases, every week disquiet us. Cares consume us, Fears devours us, Grief seizeth us every way, and sometimes from such Evils, as nothing but the Hope of Heaven can support us under: No other balm can cure some of our Wounds. So that *evil*, as well as *few*, are the days of the years of our Pilgrimage, and the present World, on this account, may well be called *an evil World*. 47. Gen. 9. 2. Gal. 4.

The very Necessities, Infirmities and Pains of the Body are a continual Burden, even such as belong to our *Humanity*, and are common to Men; besides the many more and greater, we are often exposed to as Christians, for the sake of Christ, and the Profession of the Truth, to Indignities and Injuries of all sorts, from the Malice of the Devil and the Perverted World, whom he useth as his Instruments. But we need not other Creatures

tures to fail us, and Friends to grieve us, or Enemies to hate us, or Satan to molest us, or the World to deceive us; this very *Body*, this earthly House, is subject to so many Calamities, as may make us weary of it, and groan to be delivered. How much of our time must it take up? How much pains and labour must we be at about it? How much grief and sorrow must it undergo? How many ways do pain and sickness enter? By every Member, and every part of the Body, and this is communicated to the Whole, and we cannot but feel it. If the body be pincht with hunger and thirst, the Soul is restless till it procure a supply: If the one be sick, the other is sad. The Soul is affected with the wants of the Body, and for the most part inordinately, and sinfully Thoughtful, and calls out the Soul to attend upon the several Passions of the Body, filling it with Desires, Pleasures, Griefs, Fears, Angers, &c. Which hinder our Knowledg of God, service of him, and Communion with him. Is it any wonder if they that do so, groan to put off the Shooe that pinches them, that they may be Weary, and Pained, and cold, and thirsty, afflicted and grieved no more? Can we find this present dwelling so very inconvenient, and not de-

desire to have something better? Do we not find the * Body a clog to the Soul, when it would run; a Manacle to the Soul, that would work; a Snare to the Soul that would be free; a Fetter to chain it to Earthly and Material things, &c. Do we not own these and the like Burdens to be innumerable, heavy, and inevitable, and is it strange we should long for Ease? How small a Portion of Time is it, wherein our own Sickness, or that of our Relations and Friends, doth not disquiet us! Their Afflictions, Sorrows and Sufferings, or our own, are continual Burdens; and the more we love them, the more we are interested in what concerns them, and the greater part we bear in their Sufferings, as being the more affected with their Miseries. And yet God knows all this is needful to keep down the Love of this World, take off our undue Affections to Earthly things, and raise our Thoughts to something other and better, than is here to be had.

O! How many do we know, and have known, who groan under these Burdens from the Disorders and Pains of the Body, as the Harbingers of Death! Especially

* See Mr. S. S. *Farewel to Life*, p. 145. &c.

under the weakneſs, Languiſhing and decays of *Old Age*: For even a Diſeaſed and Conſumed Body in that caſe, tho it be leſs Tempting, is not the leſs troubleſome, but the more ſo, even to make them weary of Life.

Our days are grief and ſorrow, trouble and affliction, that we may be made to know we are not at home, but ſtrangers here; while *Iſrael* dwelt in a fruitful *Goſhen*, they might be Tempted to forget the Promiſed Land, but their Difficulties, Dangers and Conflicts in the Wilderneſs would not ſuffer 'em to miſtake a Deſart for a *Canaan*.

'What is the daily condition of our 'Fleſh, as * one well expreſſes it, but 'Weakneſs and Suffering, with Care and 'Labour to prevent much worſe, which 'yet we know cannot be avoided? The 'Sorrow of many a Man's Life has made 'him wiſh he had never been born; and 'why ſhould he not be as willing to dye, 'which doth ten thouſand times more for 'him, if he be a real Chriſtian, than to 'be unborn would have done. Not a 'Relation ſo comfortable, but hath its 'diſcomforts. Not a Friend ſo ſuitable,

* Mr. *Baxter* of Self-denial. *Chap.* 38,

but

'but hath ſome diſcordancy; nor any ſo 'amiable and ſweet, but hath ſomething 'troubleſome and bitter; not a place ſo 'pleaſant and commodious, but hath its 'unfitneſs and diſcommodities; Not a So-'ciety ſo good and regular, but hath its 'Corruptions and Irregularities. And 'ſhould we be loath to leave ſuch a Life 'as this? When the Fruit is Ripe, 'ſhould it not be Gathered? When the 'Corn is Ripe, would you have it grow 'there, and not be Cut? When we are 'begotten again to the hopes of Immor-'tality, ſhould we be ſo deſirous to ſtay 'in the Womb? Is it not another kind 'of Life which we ſhall have with God? 'Are they not purer Comforts that ſtay 'for us above? But if you will not have 'the Grapes to be Gathered and Preſt, 'how can you expect to have the Wine? 'Methinks your Fleſh ſhould have enough 'e're this time of Sickneſs, and Pain, and 'Want, and Croſſes, and ſhould be 'contented to lye down in hope of the 'Day when theſe ſhall be no more.

SECT. III.

II. Upon the account of *Sin* they are yet more *burdened*. The frequent commiſſion of ſin, the fears of unpardoned ſin,

the remainders of Indwelling sin, &c. are a constant burden to a Christian while in the *Body*. They are sensible how short and small, how weak and low, their Knowledg of God, and Love to him are; how imperfectly and defectively they serve him here, in comparison of what their Bretheren above do: And they are sensible, that much of this arises from the *Body*, that it is no wonder if they are willing to be *Uncloathed*. They find it not only a troublesome, but a dangerous Companion, as that which hinders them from many hours Communion with God; that clogs, and diverts, and interrupts their Service of God, and Enjoyment of him: So that even the best and * holiest Men have owned they had much ado to refrain from wishing they had never been born, even when at the same time they knew that thought to be sinful. The interest of this Body stands in such competition with God and our Souls, since the entrance of sin; we are exposed, and tempted, and drawn to sin, so many ways by means of the Body by our Senses, Appetites, and Imagination, as may justly make us groan for Deliver-

* Mr. *Baxter's* Dying Thoughts, p. 78.

ance.

ance. All the objects of ſenſe about us in every Condition, our Food, and Cloathing, our Houſes and Eſtates, Friends and Relations, and our Selves, moſt of all, yeild us Temptations. And the more Holy and Sanctified any are, the more apprehenſive they muſt needs be of this Burthen; their Spirits are more tender, Earthly things are more unſuitable, God's diſpleaſure is more Fear'd, ſo that they would rather chuſe to be freed from ſin, than to be Poſſeſſors of the whole World. The clearer Light they have of the evil of Sin, and the more unfeigned their Love to God and Chriſt is, who is diſhonoured and diſpleaſed by it, and the more ardent their Deſires are, to be like him, and pleaſe him, and the more lively their Hopes are of living with him for ever, this makes this Burthen of Sin to be ſo much the more intolerable.

And even Temptations to ſin, tho they prevail not, are a part of their Burden; it is grievous to a good man to be continually ſollicited and tempted by the World, Fleſh, and Devil, to diſhonour and diſobey the Lord. And where are we without ſuch Temptation? We can hardly open our Eyes and Ears, but we meet with one.

So that this is one great conſideration that moves them to deſire, and chuſe to be diſſolved, that they may ſin no more, and be tempted no more, that they may grieve the Spirit of Grace no more, and interrupt their own Peace, and Joy, and Communion with God and Chriſt, no more for ever.

Yea, notwithſtanding the Mortification of the Fleſh, and the Life of Faith ſincerely begun, and carried on; yet the ſinful diſtempers of our Spirits, our frequent decays and back-ſlidings, our low attainments in Grace and Comfort, are owing very much to *this Body*, as the Spring, or at leaſt the occaſion of them; our ſloth and negligence, our eager Paſſions, inordinate Cares, and Fears, and Griefs, yea, our general Diſinclination and Averſion to Spiritual and Heavenly things, are much from this fleſh, this earthly Houſe of our Tabernacle.

SECT. IV.

Let me ſum up this Head, in the excellent words of * another on this Subject. 'Who can reflect, *ſays he*, upon this pre-

* *Mr.* Howe, *of Bleſſedneſs*, p. 493.

'ſent

'ſent State, and not be in pangs and
'groans after a better? Eſpecially on the
'account of the Spiritual Grievances of
'Chriſtians, the darkneſs of our becloud-
'ed minds, the glimmering and ineffectu-
'al Apprehenſions we have of the moſt
'important things, the inconſiſtency of
'our ſcattered Thoughts when we would
'apply them to Spiritual Objects, the
'great difficulty of working off *an ill frame*
'*of Heart*, and the no leſs difficulty of re-
'taining a *good one*, our being ſo often toſt
'as between Heaven and Hell, that when
'we have been raiſed, and hope to de-
'ſcend no more, we are all on a ſuddain
'plunged in the Ditch, ſo that our own
'Cloaths abhor us. How often do re-
'pell'd Temptations return again, and
'vanquiſhed Corruptions recover ſtrength,
'that we know not when our work is
'done! We are miſerable that we need be
'always watching, and more miſerable
'that we cannot watch, but are ſo often
'ſurpriſed and overcome of evil. We ſay
'ſometimes we will ſeek relief in Retire-
'ment, but we cannot Retire from our
'ſelves; Or in converſe with Godly
'Friends, but they often prove Snares to
'us, and we to them, or we hear but our
'own Sins and Miſeries repeated in their
'Complaints. Would we Pray, how

'faint is the Breath we utter! How long 'is it e're we can get our Hearts poſſeſt, 'with any becoming Apprehenſions of 'God, or lively ſenſe of our own Con-'cernments! So for *Meditation*, when 'we would compoſe our Thoughts, we 'may as well attempt to hold the 'Wind in our fiſt, &c. And would we then out of Choice continue in ſuch a ſtate as this, under ſo many Burdens, and of ſuch a Nature? How is it that we do not cry out more feelingly, *O wretched man that I Am! Who ſhall deliver me from this Body of Death?* Nothing but the belief and Expectation of another and better ſtate can ſupport us under theſe Burdens; and that is next to be conſidered.

CHAP.

CHAP. III.

Christians have a certain Expectation of a better State and Life after this; and may be comfortably perſuaded of their own Title in particular.

SECT. I.

Secondly, THat real Chriſtians have the certain Expectation of a better State and Life, after the Diſſolution of this Earthly Tabernable. 1. As to the thing it ſelf, ſuch a better State is Certain. 2. As to Particular Chriſtians, they may have a certain Expectation of it, as to themſelves. Let us Conſider,

1. The *Objective Certainty*, That there is ſuch a better State, and Life beyond the Grave. Were there no ſuch Expectation, of all Creatures in the World, Men were the moſt Miſerable, and ſerious Chriſtians, and the Wiſeſt and moſt Knowing Men, would be * moſt ſo.

* *See* Mr. How's *Vanity of Man as Mortal.*

The

The preſent Vanity of Life were enough to make us regret it, if nothing more or better were to be expected, we could not but always live in dread and fear of Death; we ſhou'd not enjoy our ſelves here, and yet would be afraid of loſing our ſelves for ever hereafter.

* 'We were miſerable indeed in this 'Life, if there were no ſuch Future State 'of Immortality to be expected. From 'the higheſt pitch of humane Felicity, 'there could be nothing but a ſad proſ-'pect of the gloomy Regions of Ever-'laſting Death and Darkneſs. What 'can ſupport the mind under ſuch a view? 'Or ſcatter our black and Melancholy 'Apprehenſions about it? When we 'think that after a ſhort Muſhrome Life, 'we muſt return to Duſt and Silence, and 'be for ever buried in the horror and loath-'ſomeneſs of the Grave. This will daſh 'and diſturb all our Joys, and ſpoil the 'Cheerfulneſs and Tranquility of our Spi-'rits in a proſperous State. This will 'double all the Miſeries of Life, for un-'der them to think to fetch relief from 'dying, is ſuch another kind of Comfort,

* Dr. *Parker*, Demonſtration of the *Law* of Nature, *Sect.* xxi.

'as

as if you should tell a Man in a Storm at Sea, that there is no hope of allaying the Tempest, but when you are Drown'd, the Storm will trouble you no longer. This will be an intolerable Accession to the load of present calamity, to consider the Period of Life is so short and Fading, and that so much of so little should be lost and worn away in Sorrow and Misery, and to despair of any Remedy or Deliverance, but in Eternal Death. 'Tis much more Eligible never to have been born, than only to Grieve, and suffer a while, and Dye; to drop a Tear, and vent a Groan, and pass a little time in a Stormy, Tempestuous World, and then disappear, and sink back into Nothing.

But all who own any thing of Religion, acknowledg somewhat of an immortal State; the poor Heathens themselves had some notices of it; the Jews in their several Generations believed it: and the very Light of Nature will do much to manifest that such a difference there will be hereafter between a Man and a Beast, between the Good and Bad, between the final State of those that love, and please, and serve God, and of those that disobey his known will. For who can acknowledg and own a God, as Maker and Governour of the World, the Wise

and

and Righteous Judge of all, and think he will turn Men promiſcuouſly into Heaven, or Hell at random, without diſtinguiſhing between Friends and Enemies, Righteous and wicked; or that he'l neither Reward or Puniſh; that there ſhall be no ſtate of Happineſs for the one ſort, or of Miſery for the other. Beſides the Teſtimony of Conſcience, as to the Hopes and Fears of theſe things in another World, is of weight in this caſe.

But I hope I need not here be large, when I ſpeak to ſuch as profeſs to believe the Bible: and *there* it is as certain as that God is true, who hath declared it; or that Chriſt was ſent of God, who has taught it; as true, as that he died, and roſe again, and aſcended to Heaven; and that all his Apoſtles and Followers have lived and died in the Expectation of ſuch a State. The Reſurrection of the body, I grant, was not ſo plain an Article before the coming of Chriſt; but a general ſtate of Happineſs for Holy Perſons in another World no Chriſtians will deny: And our Lord has proved the perſonal Capacity of future Rewards, by the Doctrine of the Immortality of the Soul, and the Reſurrection of the body, and by an account of the manner of the Adminiſtration of theſe Rewards, as more inchoate and particular

ticular at Death, more universal and consummate at Judgment, in the great day of Retribution. All the Doctrines of the Gospel concerning Christ, do suppose or ascertain this. He came into the World to purchase our Right and Title to such a blessed State, and went to Heaven again, to plead, and prosecute, and apply, and bestow it. So that such a thing is *Certain*, and may be expected, by all the Followers of Christ. It is as certain and unquestionable as the Word and Oath of God can make it: much more Certain, than if a Messenger from the Dead did come and tell you so: For the manifold witnesses of the Holy Ghost to the Divine Commission of Christ, and the truth of the Gospel, is a much greater thing, and more credible, than any such transient Testimony could be. But I shall not insist on this, the Devils themselves believe it, and prove it; for if there be no Heaven, there is no Hell.

SECT. II.

Secondly, Particular Christians may have a certain Expectation of this happy State beyond the Grave. *We know*, says the Apostle, *that we have a Building in Heaven*, when this earthly Tabernacle shall be

be dissolved. *We know*, and *are assured of it*; It is a thing so evident and manifest, it is capable of being demonstrated. It is not my bare Opinion, but the common sense of all the Followers of Christ, built on such grounds, that we are ready to venture our Lives, and all that is dear to us, upon this believing Expectation. And because we know we have another better Building reserved in Heaven for us, we therefore groan and long to be there; we *have* a Building in Heaven, though we are yet on Earth: As he that hath an Estate in another Kingdom or Country, may call both *his own*, though he cannot dwell in both at once; nay though it may be he must travel a great way, and cross the Seas, before he can reach to one of them.

Particular Christians may be certain. The Apostle often declares it as to himself, and all the Children of God have a Title to the Inheritance, they have Deeds and Evidences to show for it, they have the Will and Testament of their Lord and Master to produce, and they have *the Seal of his Spirit*, as a witness in their Hearts, which is *the Earnest of the Inheritance, whereby they are sealed to the day of Redemption.*

Sancti-

Sanctifying Grace is called an *Immortal, Incorruptible Seed*, and they that are partakers of it *have Eternal Life abiding in them*, becauſe this preſent Life begun ſhall be perfected in Glory. This Seal of the Holy Spirit on the Soul, is the *Earneſt* of the heavenly Inheritance, to manifeſt how ſure and certain it is, as well as a *foretaſte* to prove how good. *We have an Houſe in Heaven*, a Building not made with hands. We have it as *our own*, we are ſo certain of it, as we reckon our ſelves in ſome ſenſe already in Poſſeſſion. We abide, it is true, for a while in this earthly Dwelling; but we have another and a better Houſe, a Building of God, not made with Hands, and we long to be there.

1 Pet. 1. 13.

1 John 3. 13.

SECT. III.

They that can make out the unfeignedneſs of their Faith in Chriſt, and the ſincerity of their Love to him; who can diſcern the truth of their Sanctification, who can perceive the Image of God upon their Souls, his Impreſs, Character and Seal, having turned their Hearts from the World and Sin, to God, and Holineſs, and Heaven, with an anſwerable Converſation

on in Simplicity and Godly Sincerity; they may have a ſubjective Certainty of this, by the Teſtimony of Conſcience, and the concurrent Witneſs of the Spirit, enabling them to diſcern the Truth of their Grace: they may know their own intereſt in the Promiſe, and argue it to their Comfort, from the qualifications of ſuch to whom the Promiſe is made. I do not ſay that All do reach to an actual Certainty, and full perſwaſion; the generality we find do not; but ſuch a thing is attainable, and all ſhould Labour after it: And did we ſeek it in the right way, endeavouring, by the exerciſe and increaſe of Grace, to know the truth of it, more would reach this, than commonly do; And then more would long, and groan, and deſire to be uncloathed of this Earthly Tabernacle, that they may be cloathed upon with an Houſe from Heaven, and Mortality be ſwallowed up of Life. Which brings me to conſider the *Third* thing I propoſed to ſpeak to.

CHAP.

CHAP. IV.

To desire and long for a blessed State and Life beyond the Grave, proved to be suitable to the Temper of a Christian Spirit.

SECT. I.

III. THat it is suitable to the Temper of a Christian Spirit, so far as renewed and sanctified, to desire and long for that better State and Life beyond the Grave. I know there may be an impatient Sense of present troubles, or an inordinate Fear of threatning Dangers and Calamities, that may make some sinfully desire to be uncloathed, make them long for Death, and be glad to find the Grave. *O Lord, I beseech thee,* says Jonah, *take away my Life from me, for it is better for me to die than to live.* *And my Soul chuseth strangling rather than Life,* says *Job.* But that is not the case here, the Apostle goes upon another Principle; he groaned, while in this Tabernacle, for the glorious State which he believingly foresaw. And every renewed Soul has a disposition so to do,

Jonah 4. 3.

Job 7. 15.

in his new Nature, he is *born from above*, and his very principles have a tendency to *Heaven*, he is attempered and fuited to the heavenly State: by that very Grace whereby we are made Chriſtians, we are inſtructed to look for, and wait for, the glorious appearance of the great God and our Saviour Jeſus Chriſt, at which appearance we hope to be cloathed upon with an Houſe from Heaven: *For when he who is our Life ſhall appear*, he has promiſed that *we alſo ſhall appear in Glory*. They cannot but deſire and long for this, if they had no burden of Afflictions and Sorrows in the World, that made them groan for deliverance: For I am perſwaded, that all the Conflicts and Exerciſes of the Apoſtle *Paul*, either by bodily pains, or with enraged malicious Enemies, never wrung ſuch a ſigh from him, as the conflict with his own Corruptions, *O wretched Man that I am!* All the preſſures that he ever met with in his earthly Tabernacle, never made him groan ſo much, as the burden of his own impure Fleſh, and his lamented diſtance from the Lord. Therefore conſider,

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SECT. II.

SECT. II.

First, The Disposition of a sanctified Soul, as renewed by the holy Spirit, does incline and fit for this. II. The want of full Conformity to Christ. III. The Sense of our Distance from Him, while we are here. IV. The unequal Communications of Light, and Grace, and Comfort from God and Christ, which a real Christian doth now Experience, will assist these Desires, and make him groan for Deliverance.

First, There is such *a Disposition* in the Soul, sanctified by Divine Grace, from whence such Desires must needs result. They have received the *first Fruits of the Spirit* as the *Earnest* of more, and therefore *groan within themselves, waiting for the Adoption, even the Redemption of the Body*, Rom. 8. 23. They are now taken into Gods Family, as his Children, are born from above: But the most solemn Act of their *Adoption*, is at the last day, when there shall be a full and final Deliverance from all penal and afflictive Evil. Called the Redemption of *the Body*, as Death is the last Enemy to be destroyed; and the Body, till the Resurrection, is under the power of Death: Called *a Redemption*,

because it is done by vertue of the price, and ransom which Christ hath paid for us. Having received the first Fruits of the Spirit, they groan for the Adoption, this Redemption of the Body. And *by this Spirit*, they are said to be *sealed unto the day of Redemption*, Eph. 4. 30. The holy Spirit assures us of such a day. We are now the Temples of the Holy Ghost, and he will not leave his own Dwelling continually in the dust. And by this holy Spirit all our Desires and Hopes of a blessed Resurrection are wrought in us. And the mighty Change which is made by the Spirit on the Souls of Believers, will evidence the possibility of that Change which is expected as to their Bodies: For to raise a dead Soul to spiritual Life, is at least an equal Instance, of glorious Power, as to raise the Body from the Grave.

This they may well groan for, as the most solemn act of their Adoption, in conformity to Christ their Head, who, (as some observe,) though he were the Son of God by his marvellous Conception, and owned to be so during his Life, yet had the highest Declaration of it at his Resurrection, *Thou art my Son, this day have I begotten thee.* In like manner, though the followers of Christ are now owned and treated as Children, yet the

most publick Declaration of the Divine favour towards them, will be at the last day, when their Bodies shall be raised, and all the Children of the Resurrection shall be born in a day. They are now made *meet* by the Spirit, to be partakers of the heavenly Inheritance, in *Coloss.* 12. they are now changed into the divine Image, prepared and fitted for the heavenly State; their Spiritual Life is supported by the delights and comforts of the other World, as the Animal Life is by those of the present World. They know somewhat of the Excellency of it, they find something in themselves that makes them value and desire it; and by the little Experience they have had, of the Pleasure and Joy of obeying God, and conversing with him, they conclude how unspeakably better it will be hereafter, when their Union and Communion shall be compleat.

The holy Nature they partake of by *Regeneration*, as mindful of its divine Original, doth mount the Soul to Heaven, tends to the place from whence it came, works towards its Center, and makes them restless in their desires after it; and by frequent, lively, believing thoughts of the heavenly Inheritance, they gradually enter into it; and ripen

for *Glory*, the nearer they come to the full Poſſeſſion. We read of being *changed from Glory to Glory*, 2 *Cor.* 3. 18. by partaking of the divine Image. So that as *Grace* increaſeth, *Glory* haſteneth on, and every degree of Grace is a ſtep nearer to Glory: For the more conformable we are to the divine Image, the more meet are we to dwell with God: And he that hath fitted the new Nature to the heavenly Life, will not fail to bring his Children to it, when he has *wrought them for this ſelf ſame thing, and given them the Earneſt of his Spirit*, 2 *Cor.* 5. 6.

The new Nature, ſaith one, does as naturally aſcend to Heaven, when uncloathed of Fleſh, and hath left all the Relicks of Corruption behind it, as the pure flame aſpires into the Air, and ſeems to long to inbody it ſelf with the Sun the Fountain of Light. By this they have a fitneſs for Heaven and a *Diſpoſition* for that bleſſed Life, which, as it daily increaſeth, muſt make their deſires ſtronger to enter upon it. For there is a Beauty in the divine Image, and a ſweetneſs in our imperfect Graces, in the preſent Actings of 'em, that muſt make us value and deſire Perfection. There is an Heavenly Sweetneſs in every Act of love to God and Chriſt, that may make the Soul cry out, oh!

oh! how happy should I be, could I but love as much, and as long as I would; could I be all Love, and alway Loving, might my God and Saviour be my constant desire, delight, and Joy! I would not envy the Honours or Pleasures of any in this World; what then is that blessed State which I now hope for, with perfected Graces in the presence of Christ.

SECT. III.

If our *Faith* be true, so as to unite us to Christ, and make us soundly believe the Gospel Revelation, and consent to be his, our Affections must needs be kindled to a willingness, and desire to be with him: And if our *Hope* be of the right kind, it must be an Expectation with desire and pleasure, of the great and glorious things that we pretend to hope for. We are framed, and *wrought by the Spirit of God, for this very same thing*, and by continual influence from the same Spirit, will the Eternal blessedness of the future State be carried on. But we cannot be meet for it, without desiring it, we cannot prepare for it without longing after it: Preparing Grace is to make us willing of Glory, as well as meet for it, and to keep us in the way to it. And all our Diligence and

Activity, all our Watchfulness and Care, all our Patience and Self-denial, all our Stedfastness and Perseverance, in the Christian Course, as the Fruits of Faith and Love, must be influenced, cherished, and maintained, by such desires. This is the design and tendency of all the Operations of the holy Spirit on the Soul, for which he is promised and given to Believers. This is one great End of all the Ordinances and Institutions of the Gospel, under the Agency of the Holy Spirit, to qualific and dispose us for the heavenly State, and to excite and keep alive *Desires* after it, and help us to pursue the proper Ends and Uses of Life.

SECT. IV.

Secondly, Our want of full Conformity and Likeness unto Christ, makes these Desires suitable to the temper of real Christians. Though the guilt of Sin be removed by pardoning Grace, yet they are not perfectly cleansed from all Impurity; there are sad remainders of sensual and earthly Affections. Though the reigning power of Sin be broken, by the Spirit of Holiness, yet we are not wholly rid of it; we sensibly feel Darkness in our Mind, Disorder in our Affections,

ons, Diſtempers in our Spirits: The moſt ighteous Souls are now vexed with their own Corruption from within, and the guilt of many actual Sins, as well as by the Abominations of others. While we are in the Body, we are in a State of warfare and conflict. We feelingly complain of the inward conteſt and diviſion between the Law of the Fleſh, and the Law of the Mind, as *Rebecca* felt the Twins, *Jacob* and *Eſau*, ſtirring in her Womb. Our time of Triumph is not in this World: The troubled Sea of corrupt Nature will often ſend forth Mire and Dirt; but the Blood of Chriſt ſhall perfectly cleanſe us from Sin, ſo as to remove all our Filth, and fully deliver us from Corruption, as well as from Condemnation.

The holieſt Saints do now walk humbly with God under the ſenſe of remaining Corruption, they watch, and pray, and ſtrive againſt it, endeavouring greater Mortification, preſſing after more Holineſs; and therefore long for *Heaven*, when the Deliverance will be perfect. They are now ſenſible of the workings and contrary tendency of the two oppoſite Principles, *Fleſh* and *Spirit*; they find that the more ſpiritual any duty is, the more backward their Hearts are to it; they,

they perceive every little indulgence of the Flesh raiseth an interposition between God and the Soul, and hinders the liberty, boldness, confidence, activity and peace, which otherwise they might have; they desire and endeavour nearer Conformity to the divine Pattern, as well as clearer evidence of Forgiveness. They would feign be more like God, as well as escape his wrath; and be delivered from Sin, as well as from Hell: They are sensible how Indwelling Sin indispose's them for holy Duties deadens and distracts their Hearts in Spiritual Worship, makes them lose the benefit of Ordinances, renders Sabbaths and Sacraments Lifeless, and unprofitable. They feel it to be the Fewel of many a Temptation, and a constant root of bitterness, that opposes the Spirit of Grace, and keeps them Low, and makes them barren and unfruitful; that prevails frequently, by suddain and violent Motions, to the dishonour of God, and the grieving of the Holy Spirit, and the reproach of their Profession; and so shakes their Peace, and damps their Assurance, and obstructs their comfortable Hopes of Gods Acceptance. They find the opposition of this bosom Enemy most sensible, when their interest, duty, and desire is, to be most

most serious in ingaging their heart for God; when they are about to make the neareſt Approaches to Heaven; when they do ſo, or when they have juſt done ſo. This is one part of their *Burden*, which may well make them deſire a State of perfect Holineſs, and full Conformity to Chriſt.

SECT. V.

Thirdly, The Apprehenſion and Senſe of their *Diſtance from Chriſt*, while they are in the Body, is another reaſon why they thus Groan. *Chriſt* is *now* in us, the hope of Glory; but our injoyment of him is very imperfect in compariſon of what we expect: And if we have any true Love to Chriſt, we muſt needs deſire to be with him, to behold his Glory, to love him more, and feel the communications of his Love in a higher degree. If we know any thing of the Sweetneſs of Communion with him, we muſt needs breath after fuller meaſures of it: And the ſenſe of our preſent diſtant ſtate, wherein we know ſo little of God and Chriſt, and love him leſs; wherein we continue to ſin againſt him, and daily ſmart under the bitter fruits of ſin, and dwell among thoſe who provoke and diſhonour him every day, may well make

make us figh to be *at home*, that we may injoy that Presence of Christ, and Communion with him, which cannot be attained but by Dying. Do we not own it best, *to be with Christ?* the best Company, the best Place, the best Condition and State, the best Enjoyments? Certainly the little we know of him, is enough to make us desire to be with him; the little we have already received, may make us long to receive more.

Such will not say with the *Shunamite*, when the Prophet offered to speak for her to the King; I am already at home; * *I dwell among my own People*; I am pleased with my Station; I like my present abode; I am not ambitious of any better; I care not for any other Life, or World, if I may but have this, &c. No, says a Holy Soul, I am a Stranger here on Earth, a Passenger, a Pilgrim through this World, *as all my Fathers were*; I seek another Country, an Heavenly one; I belong to another City that hath Foundations; My Principal Kindred, Relations and Friends are not here, but in that other Country. My Father is in Heaven, my Elder Brother is at his Right-hand in Glory, and the most of my Brethren are gone to him, and the rest are hastening as well

* 2 *Kings* 4.

as

as I; My Heart and Hopes are there, I desire to be one of them, I would be glad to make one of that great and General Assembly of the *First-born*, where is God the Judge of all, and the Blessed Redeemer, *with an innumerable Company of Angels, and the Spirits of Just Men made perfect*: Yea, I groan under this distance, and absence from my dearest Lord. Were it put to my Choice, I would venture upon any difficulties, and dangers, and deaths, rather than it should continue: Nothing but the sense of Duty to him, to serve the purposes of his glory here, can make me brook so long a separation: otherwise, whatever the League be between me and this Body, I had rather be with Christ, though that be dissolved: If there be no way to come to Heaven but by Dying, I would rather dye to be there, than live in this absence from Christ my Saviour; that I may doubt of his love no more, and feel no more effects of his displeasure; that he may hide his Face from me no more, but with everlasting Compassions receive and imbrace me. And what is there in Death, that I should fear it, that is half so frightful and grievous as my Absence from Christ? What is there in this earthly Tabernacle, or in this present World, that I should so

ſo love an abode in it, and not be willing to quit it, that I may be preſent with the Lord! O let him call me when he will, if he will receive my departing Soul! Let him draw me through the duſt of the Earth, if he will draw me nearer to himſelf, and bring me to his bleſſed Preſence. 'Tis *there* I long to be, 'tis that my heart is ſet upon, that is it I groan for; I am deſirous of his Preſence, *to behold his Glory*, and receive the Communications and Reflections of it. Henceforth I would not be unwilling and backward to go unto him, but rather ſay, *O when ſhall I come and appear before him!* But there is a fourth Particular to which I haſten.

SECT. VI.

Fourthly, The *Unequal Communications* of Light, and Grace, and Comfort from Chriſt, while in the Body, make them thus groan to be uncloth'd. There is not that ſteddineſs, and Conſtancy, in ſuch Communications from God in our preſent State, as hereafter there will be; neither is it ſuitable to the Character and Condition of Strangers, and Travellers that there ſhould. Sometimes therefore we may have better Entertainment than at other times; we may not expect to have

have the ſame Sunſhine, and Fair weather, during our whole Pilgrimage. The Light of God's Countenance may be ſometimes cover'd, and overcaſt. The inward ſtate of things, between *God* and our *Souls* may be often alter'd. But, when we ſhall be at home in our Father's Houſe, in the preſence of our Lord, there will be a fulneſs of uninterrupted Joy, and unchangeable Pleaſure. Chriſtians are now ſometimes in the Mount, and then again in the Valley: Sometimes they can Rejoyce, ſoon after they are Mourning and Dejected. Sometimes the Love of God is ſtrong and vigorous, ſoon after the Love of the World prevails again in ſome ſad Inſtance or other, to grieve the Holy Spirit of God, and cauſe him to withdraw. Sometimes they can apply the Promiſes with Comfort, and go to God, with Holy Confidence, as to their Father, and think of Eternity, and another World, with tranſporting Joy, and of the Heavenly Inheritance as their own, with raiſed Deſires, and Delight; within a Day, or two, it may be, they are again plunged in the Mire, and ſunk into the depths of Darkneſs, and Diſcouragement, ſo as not to be able to hold up their heads.

Some-

Sometimes at the Table of the Lord, they have Refreshing Views of the Glory of Christ, in his Love and Grace, as bearing the Curse which they deserv'd; as manifesting his special Kindness, and Sealing his Love, with particular Application to their Souls, as Interested in all the Benefits of his Meritorious Death; Hereby they are Reviv'd, and Quickned, and Strengthned, and enabled to say, *I am as one who hath found favour in his sight; My Beloved is mine, and I am his. He led me into his Banqueting-House, his Banner over me was Love.* He called to me, as to the Unbelieving Disciple, Come, *reach hither thy hand, thrust it into my side and heart,* see how I have loved thee; Come, *feel the print of the Spear, and of the Nails in my Hands and Feet*; see what I suffer'd for thee, to express my Love; What can I deny thee after this? Upon this an exulting Joy must needs ensue, but it did not last. And it may be the next Month they bewail that it is quite otherwise with 'em; Sometimes their hearts are enlarged, and delighted in Prayer, Thanksgiving, Sabbaths, Sacraments, &c. 'Tis their Joy sometimes to go to the House of God, and call upon his Name, and be employed in Heavenly Work, to Sing the High Praises of God in the Solemn Assemblies;

But

But this is not constant, and equal; not always alike.

Could a Christian Act Faith at all times, as sometimes he is enabled to do; could he every day feel the Love of Christ, and express his own, as sometimes; could he always resign, devote, yeild himself to the Lord, with that entire Adoration, Submission, and Satisfaction in the divine Will, and Glory, Goodness, and Wisdom, as sometimes, and on some Occasions; he would hardly believe himself a stranger, and Foreinner in this world, he would be tempted to take Earth for Heaven, and say *tis Good to be here*. But whatever Influences of Grace and Comfort we now receive, they are not steddy, equal, and constant; and tis but fit that we who are only Passengers through this World, and are not at home, should be thus made sensible of our true Character and Condition, and not find the Way or Weather alike good, or our own Health equal, or our Accommodations, Provisions and Entertainment here. This helps to make as long for a Better State and Life.

CHAP. V.

Of the Resurrection of the Body. It is Possible. Probable, and Certain. Some have been raised from the Dead. Where were their Souls during their Separation from their Bodies? Christ's Resurrection of the Body farther illustrated and proved.

SECT. I.

The Fourth thing proposed is to prove, that this Blessed state and Life, which Christians desire and long for, is not such a one, wherein they are to be alway *without a Body*, but *to have their Bodies raised, changed*, and *glorified*, or *to be cloathed upon with an House from Heaven.*

The *Possibility of the Resurrection of the Body*, the *Probability*, and the *Certainty* of it, have been often and largely * proved.

* See Dr. *Peirson.* Dr, Towerson, *&c.* on the Creed, Art. XI. of the Resurrection of the Body. And Mr. *Baxter's* Saints Rest, *Part* 1. *Chap.* 5. and Self-denial, *Chap.* 38.

That

That it is *possible*, both on the part of the *Agent* and *Patient*: Who, that considers the *Divine Omniscience* and *Power*, can doubt, but that God can remake an Humane Body of that Dust, into which it is resolved; and however it be dispersed, find out, and rally the several parts together, and unite them one to another? What Impossibility is it, that the dispersed parts of a Man's Body should be disposed into their due Situation and Order, and reduced to a Temper, fit to discharge the Functions and Operations of Life? and that the Soul should be Re-united to a Body thus Restored? How is it impossible? Or why should it be Difficult to him, who did at first frame and temper this Body out of the Dust, and inspire a Reasonable Soul into it; and out of a meer Chaos make this Beautiful World? who formed and fashioned our Bodies in the Womb; which is as strange an instance of Almighty Power, as the Resurrection from the Dead will be: who gives us every Morning, and every Spring, a little Representation of the Resurrection of the Dead; Who makes *the dry Bones to live, and is able to subdue all things to himself?* Therefore to such as doubt, or deny this, we must say as our Saviour to the

Sadduces; You err, not knowing the Scriptures, nor the Power of God. Or, we may Expostulate, as St. *Paul* doth, * *What? Doth it seem incredible to you, that God should raise the Dead?* Is there any Atome of our Dust can escape his Knowledge, though cloathed with different forms and figures, and hath passed through various changes, swallowed by Beasts, or consumed by Fire, or scattered by the Wind? Doth not the Foundation remain, though it put on a variety of forms? May not the Substance be intire, notwithstanding all the transforming alterations that can be supposed? The Divine Knowledge being infinite, and his Providence reaching to the least, as well as to the greatest parts of the World, to the beginning, progress and dissolution of every one, he may easily call forth every part, when the appointed time comes for the Re-union of Soul and Body. We must question the Divine Omniscience, as well as Power, if we doubt of this. And are there not many things in the first Creation, every whit as incredible, as the Collection of our scatter'd Dust, and compacting these dispersed Atomes into an Humane Body? Can it be harder to restore those things

* *Acts* 26. 8

things that were, than to create those things that were not? * Is it more difficult to an Infinite Arm, to Allmighty and Invincible Power, to do this, than to make both Soul and Body at first? Is not the Blessed Redeemer, who hath all Power in Heaven and Earth, able to make good his Word, who is also the *Amen, the faithful and true Witness*? and therefore to deceive us with a Promise and Expectation, of what he cannot, or will not do, would be an eternal Reflection his Truth, and Holiness, and other Attributes.

SECT. II.

God hath already raised Some from the Dead, whereof we have Instances both in the Old Testament, and in the New. Many were raised by *Christ* himself, and *many of the Saints came out of their Graves at the Death of Christ, and went into the Holy City, and appeared publickly to many.* If it be inquired, Where were the Souls of those that were thus raised, during

* See Dr. *Barrow's* Works, 2 Vol. p. 520.

the ſpace between their Death and Reſurrection? This being not to be known but by Revelation, and that ſpeaking nothing of it, we may ſafely acknowledge our Ignorance. It was a peculiar Caſe, that does not make a general Rule; and therefore our Inquiry about it muſt be very wary. It is ſufficient to ſay, they were in the hands of God, wherever they were. What if there were a particular Diſpenſation in regard of them, different from the caſe of thoſe, who are not to be raiſed till the laſt day: Nothing can well be propoſed in Anſwer to ſuch a Queſtion, but what is conjectural.

Therefore rejecting all Suppoſitions that cannot be reconciled to other expreſs Doctrines, and Articles of Chriſtianity, we may ſay, * That either they were received to *Heaven*, or remained in *the Air*, at a little diſtance from the Body; Or, they continued in *the Body*, which was to be quickly raiſed again, without animating and informing that Body. If we ſay the *firſt*, and that theſe Souls returned from Heaven to their Bodies again, for the Manifeſtation of the Glory of Chriſt in ſuch a Miracle;

* Æuures de Mr. *Claude*. Lettre 16.

it

it is no more unsuitable and unbecoming an Holy Soul to be willing of this, and to be thus imployed, than was the Humiliation of the Son of God, for the Glory of his Father. If we say the *Second*, that they remained in the Air not far from the Body, it being but for a little while, What Inconvenience, or ill Consequence can be assigned of such a Supposition? If we rather chuse the *Third* way of solving this, it is considerable what the Apostle *Paul* speaks of *Eutichus*, whom he raised from the * Dead; *Be not troubled, for his Life, his Soul is in him*, though it did not then animate, and inform his Body. As to those who were raised at the time of Christ's death, it was only for a little while, to wit, Testimony to our Lord, and then they laid down their Bodies again, and returned to the Rest and Glory of departed Souls.

* Acts 20. 10.

SECT. III.

But, *The Resurrection of our Blessed Saviour*, is the great thing here to be considered, as an Argument both of the Possibility, and Certainty of our Resurrecti-

on. For thus the Apostle Argues at large, 1 *Cor.* 15. *v.* 12. If it be Preached, and Proved, and Assured to us, that Christ is Risen, *How is it that some say, There is no Resurrection of the Dead?* that is, How can any deny the possibility of it, when there is such an Evidence and Proof? How can it be doubted, but that the same Power which raised Christ from the dead, can also quicken our mortal Bodies? when *the exceeding greatness of his mighty power, was displayed in* * *raising Christ from the dead?* His Resurrection assures us, that his Death and Sacrifice were Satisfactory to the Justice of God: and all the Promises that concern the Blessings of the everlasting Covenant, the sure Mercies of *David*, are hereby confirmed, Acts 13. 33, 34. *We declare unto you glad tidings, how that the Promise which was made unto the Fathers, God hath fulfilled the same unto us their Children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And, as concerning that he raised him up from the dead, now no more to return to corruption; he said on this wise, I will give you the sure Mercies of* David. And therefore, after his Resurrection, he saluted

* 1 Eph. 19. 20.

ſaluted his Diſciples with *Peace*, *John* 20. 21. And God, as *the God of peace*, is ſaid to raiſe Chriſt from the Dead: For, had he not been reconciled, he would have left him in the Grave. Now both the *Moral*, and the *Natural* Impoſſibility of our Reſurrection is removed by the *Death*, and the *Reſurrection* of Chriſt; The former by the Merit of his Death, and the latter by his Reſurrection: for he can do the ſame for all Believers. If his Power be not ſufficient to raiſe us, it could not be ſufficient to raiſe him. He is now a * *Quickening Spirit*, able to give Life, as the firſt *Adam*, to tranſmit Death to his Poſterity. And he was raiſed as a *publick perſon*, and the Head of his Church.

* 1 Cor. 15. 45.

Our Perſons are redeemed by Chriſt, as conſiſting of Soul and Body; and our Bodies Sanctified by him, and are the Temples of the Holy Ghoſt, and therefore ſhall be raiſed by him. Yea, we are ſaid to *riſe with him*, and to be *ſet down in heavenly places*, *in*, and *with him*. It is not more true that he died for our ſins, than that he roſe again for our *Juſtification*; and if for *that*, he roſe for our Reſurrection too: For the guilt of ſin being removed, which is the meritorious cauſe

cause of Death; *Death*, which is the Punishment, shall not remain, but be swallowed up in Victory; whereas *it* lives, and reigns, and keeps the Field, till the Resurrection. But we are assured that *The Sea, and Death, and the Universal Grave shall give up their Dead*, Rev. 20. 13. And then not only the sting of Death, but Death it self shall dye, and cease for ever: for *there shall be no more death*, Rev. 21. 4. Our dead Bodies shall then live, so as to dye no more. For, *if we believe on him that raised Christ from the dead, the same Spirit, that raised Christ, shall be the Author of our Resurrection*, Rom. 8. 23. And, *if we believe that Jesus dyed and rose again, even them also which sleep in Jesus, will God bring with him*, 1 *Thes.* 4. 14. He that was dead is now alive, and behold he lives for evermore; and *he hath the keys of Death and Hell*, Rev. 1. 18. And he has expresly told us, that the hour is coming, in the which *All that are in their graves shall hear his voice, and shall come forth, They that have done good unto the Resurrection of Life, and they that have done evil, unto the Resurrection of Damnation*, John 5. 28. 29. And this is the will of God that sent him, that every one who believeth on him, shall have everlasting Life; and *he will raise him up at the last day*,

day, John 6. 40. The like he declares afterwards to *Martha*, *I am the Resurrection and the Life, he that believeth in me, tho he were dead yet shall he live*, John 11. 25. He is the First-born from the dead, and Believers are *the Children of the Resurrection*, Colos. 1. 18. His Resurrection not only proves the possibility of ours, but it is the pledge of the performance. *God having raised him up, hath loosed the pains of Death, since it was impossible he should be holden by them*; Naturally impossible, because of his Divine Power; and legally impossible, because Divine Justice, after such a Satisfaction as the Death of Christ, required that he should be raised to Life, and receive a Discharge and Reward.

We could hardly believe the Dead should rise to Life, if Christ by his own Resurrection, and by raising others, had not proved it possible, and already done. But he hath not conquer'd Death for himself alone, but for his Members too, and to them he has promised, that they shall * *never see Death*, or come within the Prospect or Danger of it: And not only shall not, but *cannot dye any more*, after the Resurrection, for they *shall be equal to the Angels*, Luke 20. 36.

* John 11. 26.

His

His Victory over Death was declared by his Resurrection, and his entrance into Glory did Compleat the Conquest. Now as Christ hath carried his Humane Nature into Heaven, we are to be made like him, and bear the Image of the Heavenly *Adam*, and therefore our Flesh shall be raised too. *He is the first-fruits of them that sleep*, 1 Cor. 15, 20. And, it is * observable, that he Rose from the Dead on that Day, whereon the *Jews* observe their *Feast of First-fruits*. That Feast was not tinted to any day of the Month, as other Feasts were, but was to be always on the Morrow after the Passover Sabbath, that so it might fall always on the First day of the Week, the Day of Christ's Resurrection. Well therefore might the Apostle say, *Christ being Risen, is become the First-fruits of them that sleep*; As the Offering of the First-fruits amongst the *Jews* Consecrated all the rest.

* Bishop *Usher*.

SECT. IV.

SECT. IV.

Neither can we ſuppoſe our Happineſs would be compleat, without the Reſurrection of the Body. As Soul and body concur to the Conſtitution of man, the Soul is in a State of widowhood till reunited to the Body. And in this Life the Body has a ſhare in the work and ſervice of the *Man*, which is to be rewarded or puniſhed, as executing the deſigns of the Soul. And the members of the Body ſerve as *members of Righteouſneſs*, or *Sin*. The Law of God commands the intire Man, compoſed of Soul and Body, and this Law is obeyed or violated by both, though the moral good or evil of our Actions be chiefly attributed to the Soul, as the principal Agent; But on this Account the Body ſhall partake in the rewards or Puniſhment of the next Life, if the intire Perſon be to be recompenced. And it is with reſpect to the Body, that ſeemed to be loſt, that the Reſurrection is promiſed; the Body reſolved into duſt, or ſwallowed in the Sea, or conſumed by fire: Such promiſes of the Reſurrection are made to Believers for their encouragment and hope. Beſides, there are many Objects in

in the heavenly State that do ſuppoſe a Body, and are to be diſcerned by our bodily ſenſes, as, the glorious beauty and magnificence of the bleſſed manſions, and the Humane Nature of our glorious Redeemer, *&c.* On which, and many other accounts, the Body ſhall be raiſed, and changed, and glorified.

SECT. V.

Reaſon it ſelf would make this *Probable.* Man being created with a Body and a Soul, which have ſo natural an Inclination to one another, that there is an appetite and deſire, as it ſeems, to be united, and co-operate together, and many of our Capacities, of Joy and Comfort, as well as of Sorrow and Grief, reſult from, and depend upon this Union: In order therefore to the full and final Felicity that God will confer on ſome, and for the greater Miſery wherewith divine Juſtice will puniſh others, it is very probable from principles of Reaſon, that God will raiſe the Bodys of men; That being united to their Souls, they may be better capable of enjoying the promiſed Happineſs, or ſuffering the threatened miſery of the next World. This ſeems

to

to be the ſenſe of *Job* 14. *Chap.* 14. ver. where he ſays, that *all the days of his appointed time, I will wait till my change come*, Speaking of *the Reſurrection of the Body.* There is hope of a Tree he ſaith, if it be cut down, that it will ſprout again; but man dyeth, and where is he? he lyeth down, and riſeth not, till the Heavens be no more. *If a man dye, ſhall he live again? All the days of my appointed Time &c.* * According to common Apprehenſion, and Appearance, the State of man at death is hopeleſs; But he profeſſeth his Expectation, that at a *ſet* and *appointed Time*, God would remember him, ſo as to recall him out of the Grave: And therefore puts the queſtion, *If a man dye, ſhall he live again?* And till the appointed time when God ſhould revive him, out of the duſt, he would wait for that glorious Change. when *God ſhall have a deſire to the work of his hands*, i. e. not allways forget to reſtore and perfect his own Creature.

There are many Images and Reſemblances of this. As in the Corn by which we live, when it is caſt on the

* Mr. *Howe* of Bleſſedneſs. *p.* 210.

earth,

earth, and buried in the ground, that it may corrupt; after it is corrupted, it revives and multiplies: Our Bodys are fed with this constant Experiment. And the Apostles similitude of a grain of Corn Sown in the ground, that it riseth multiplied, augmented, and adorned, sets out the advantagious difference between the Qualities of our Bodys when they dye, and when they shall be raised. And herein he imitates the manner of the *Jews*, who were wont familiarly to illustrate the business of the Resurrection, by the similitude of seed sown in the ground, and springing up again. And what can we discern in a small corn, or litle seed, of a Tree, with Body, Bark, Branches, Leaves, Flowers, Fruit? and yet afterwards we behold them, when the seed hath been sown in the ground. The Apostle at large Insists on this similitude of *seed*, to explain the manner of the *Resurrection*, 1 *Cor.* 15. 35. *So* also *is the Resurrection of the dead* *, So is this mortal Body to be the *seed*, and material Principle of our Resurrection: For *that*

* Dr. *Scot* of the Christian Life, *part* 2. *chap.* 7.

which

which is ſown is not quickened, except it dye. And *ſo* is this Seed of our mortal Body to dye, and be corrupted, before it ſhall be raiſed again. And *So* is this dead corrupted Body to be raiſed and quickened by the power of God. For *God gives to every Seed a Body as it pleaſes him.* And *ſo* are our dead Bodys to be raiſed again, into the proper form and kind of humane *Bodys*, for unto every ſeed God giveth *his own Body.* And, *Laſtly, So is the Reſurrection of the Dead*; that is, *So* are thoſe humane *Bodys* to be changed, and altered by the Reſurrection, as that which is but bare Seed when it is ſown; when it is quickened, it ſprings up into a long ſtalk and ear: *So* the raiſed *Body* ſhall be changed for the better.

This is further Illuſtrated by *another, That the dead *Body* of a man may be ſuppoſed to have a living Root, as truely as the plants in winter. The *Soul* is the Root of the *Body*, and the *Soul* is ſtill alive; And Chriſt is the Root of the *Soul*, and he is ſtill alive: For though we are dead, *our Life is hid*

* Mr. *Baxter* of *Self-denial*, *p.* 206.

with Christ in God; and when he who is our Life shall appear, at the Spring of the Resurrection, *we shall also appear with him in Glory*, Colos. 3. 3, 4. There is a Relative Union between Soul and Body, and a deep rooted Love of the Soul to its Body, and Inclination to it; so that it is mindful of it, and waits with longing for that hour when the Command of God, shall send it to revive that Body. Why may not the Living Soul, that is the Root and Life of the Body in the dust, be the Instrument of God, to inform its own Body, as it will be the Principle that shall re-inform it? The Body in the Grave hath its own Relation to Christ, who is still Living, and resolved and ingaged by Promise, and inclined by Love to revive that Body. And when the Hour comes for this Soul that waits to be sent again into the Body, what can hinder? The very Love of the Soul to its Body, and its desire to be re-united, is a kind of Natural Cause of the Resurrection. A Candle not lighted, is as far from Light, and as much without it, as a dead body is without Life; and yet one touch of a lighted Candle will light that which never was lighted before: And so may one touch of the living Soul, that is now with Christ, put Life into the body,

body, that lies in the dust. And as the lighted Candle makes the other like it, and Communicates of its Nature to it; so does the glorified Soul Communicate a new kind of Excellency to the *Body*, which it never had before; even to be a Spiritual, Glorious, Incorruptible, and Immortal Body. And God takes the *Soul* to Heaven before hand, that it may be first Glorified, and so be fit to communicate Glory to the body. So that there is more reason for the Resurrection of the body, though it be turned to Earth; than there is reason that a Candle, that is gone out, should be lighted again by another; or than there is reason, that I should put on my Cloaths in the Morning which I put off at Night: For Nature disposeth me to abhor nakedness, and desire my Cloaths, and therefore in the Morning I will put them on: So Nature teaches the Seperated Soul to desire a re-union with its body: And therefore when the Resurrection-Morning comes, it will gladly take the word from Christ, and give that vital touch to the body, that shall revive it; and so put on its antient Garment, but wonderfully changed for the better, *&c.*

CHAP. VI.

That the Same Body, for Subſtance, is to be Raiſed again at the laſt day. And what the Change will be of theſe Bodies hereafter, from what they now are.

SECT. I.

IF it be inquired, How can *the ſame Body*, after ſo many Changes, be raiſed and re-united to the Soul? And what need is there of Aſſerting, That it ſhall be *the ſame*? It ought to be conſider'd, that the very word *Reſurrection*, doth ſuppoſe, or imply this, That the Bodies of Men ſhall hereafter be truly *the ſame* with thoſe that died. It is the Body falls to the ground, when the Spirit goes upward; That Body that then fell, is to be raiſed again, and no other Body than that. *This* Mortal Body ſhall be quickened by the Spirit of Chriſt, that *now* falls to the ground: The ſame Fleſh that was ſeparated from the Soul at death, ſhall be united to it again: The ſame Temple that was deſtroyed, ſhall be re-built; The ſame Tabernacle that was diſſolved, ſhall be raiſed. We are bid

bid to fear God, who can deſtroy *Soul and Body in Hell*, Mat. 10. 28. What cauſe of fear, if *this* very body be not to be raiſed? * *This Corruptible muſt put on Incorruption, this Mortal put on Immortality:* As the *Body* of Chriſt, which is our Exemplar, with which he roſe, was the ſame that he depoſited in the Grave; and as the bodies of thoſe whom our Saviour raiſed, when he was on Earth, were the ſame with thoſe in which they died. And how ſhall the Graves, and Sea give up their Dead at the Laſt Day, *Rev.* 20. 13. What need of this, if the ſame Bodies are not to be raiſed? for they can give up no other Bodies than what they received. Theſe Receptacles of the Dead, might be ſuffered to be quiet for ever, and the Bodies that reſt there to remain there for ever, if we do not expect the ſame Body to be raiſed.

And as the Body was the Servant of

* *Reſurgere non eſt niſi ejus quod cecidit.* Tert. adverſ. Marc. l. 5. c. 9.

Photii Bibliotheca. *S. Nili Oratio, Prima & Secunda in Paſch.* p. 1528, *&c.*

the Soul, in good or evil actions, * He that did good or evil in one Body, is not to be Rewarded or Punished in another: for that other Body would not be a part of the whole. Our present bodies are the Members of Christ, and the Temples of the Holy Ghost, and he will not suffer them Eternally to be lost. What words can more plainly express, that it is *the same body for substance*, than the putting on of Incorruption, and Immortality; declaring, that the Corruptible, Mortal Body, that is laid in the Grave, is that which shall be Immortal and Incorruptible?

This has been the common opinion of Christians in all Ages. Upon this account the Primitive Christians were so careful of the Bodies of their deceased Friends, manifesting their belief, that their Souls should meet these Bodies again. On this account their *Pagan* Adversaries, to show their spite and malice, when they had burnt their bodies to

* *Si quidem Sola Anima præclaras edidit Officii Actiones Sola etiam Coronetur. Sin autem Corpus quoque partem sustinuerit Certaminum, coronetur etiam Anima unà cùm ipso Corpore. Hoc enim justum, & æquum, & Convenientissimum est.* Isid. Pelus. *lib.* 4. Epist. 201.

ashes,

ashes, scattered their dust in the Air, or had thrown them into Rivers; that, if it were possible, they might deprive them of all hopes of a *Resurrection*, and make it impossible; Some of them triumph'd, saying, *Now let us see whether they can rise again, whether their God can help them, or deliver them out of our* * *hands.*

SECT. II.

But though the bodies shall then, for *Substance*, be *the same*, with those we now have, yet the modes and qualities of them will be so altered, that they will be quite another kind of bodies, than those we have for the present. In reference to this Expected Change, the Apostle saith in this Chapter, ver. 7. *That we walk by Faith, not by Sight.* We do not yet know what our Happy State, by that Change, will be; but in another place he doth more particularly speak of it, and more distinctly, *viz.* 1 *Cor.* 15. 42, 43, 44.

* See more of this in Dr. *More's Mystery of Godliness*, l. 6. c. 4. With Dr. *Beaumont's* Observations thereon; And Dr. *Bury's Naked Gospel*, Part. 1. Chap. 11. With Mr. *Nichols's* Answer.

1. That our vile bodies, *Sown in Dishonour, shall be Raised in Glory*; shall be made *Glorious*, *like the Glorious Body of Christ*, Phil. 3. 21. *That which is sown in dishonour, shall be raised in Glory, and bear the Image of the Heavenly* Adam: Shall be like the *Glorious Body of Christ* in Perfection of Parts, even in External form and figure, and it may be stature too. But, for certain, how vile and mean soever the matter of these bodies now be, however they may corrupt and putrifie in the Grave, they shall come forth in a bright and beautiful form; Compared to which the most Exquisite Beauty is but Darkness and Deformity. *For the Righteous shall shine as the Sun, in the Firmament of their Father*, Matth. 13. 43. As the Stars of Heaven differ from a Clod of Earth, or a Carrion in the Ditch, so will their Glorified Bodies from this Earthly House. The very activity, sprightfulness, and joy of their Glorified Souls, will make their faces shine, and give the Countenance an amiable Air. Yea, *Solomon, in all his Glory, was not arrayed like one of these* Children of the Resurrection, glitter ng with Heavenly brightness, and deck'd with Light, as with a Garment. The beams of Christ's Glory, who is the Sun of Righ-

Righteouſneſs, ſhall reflect a Luſtre upon them, beſides what ſhall be tranſmitted from their Glorified Souls.

Our Lord gave a Specimen of this at his *Transfiguration*, and his Glorified Body is to be the Pattern of ours; His face did then ſhine as the Sun, *Matt.* 17. 2. the Subſtance remaining, there was a Glorious Appearance: For he had the ſame Lineaments in *Tabor*, as at the foot of the *Mount*; otherwiſe *Peter* could not have diſtinguiſhed him from *Moſes*, and *Elias*. *But his Body now in Heaven doth more excel in Glory that Body he had on Earth, than the Glory of the Sun ſurpaſſes that of a Glow-worm; not only from the Glory of his Soul, but of his Divinity ſhining through it. What a wonderful Change muſt paſs on the bodies of the Glorified Saints, to make them capable of beholding this Glory of Chriſt; when a little Glimpſe of it on Mount *Tabor*, was more than a Mortal Eye could bear; it caſt *Peter* into an Exſtaſie? Our Lord forbad his Diſciples to ſpeak of the Glory of his *Transfiguration*, till after he was Riſen

* Mr. *Charnock*, of *Chriſt's Exaltation*, Vol. 2. P. 1093.

from

from the Dead; but now is willing, and hath commanded it should be spoken of, all the World over, that our thoughts and apprehensions may be raised, to consider that Glory, which this did but imperfectly shadow and represent. For if before his Resurrection, and Ascension, the Human Nature of Christ had such a Glory, how much more in Heaven? and we shall be like him. *Moses* on the Mount did so shine, that the People were afraid to come near him, and he was forced to cast a Vail upon his Face. One ray of Christs Glory on the Holy Martyr *Stephen*, made his Countenance shine with an Angelical Lustre. And *when he shall appear, we shall be like him*; he will then be admired of all them that believe: We shall be like him who is the Blessed and only Potentate, the King of Kings, and Lord of Lords, who alone hath Immortality, dwelling in that Light which no man can approach unto; whom no man hath seen, or can see, 1 *Tim* 6. 15, 16.

2. There will be a change of these bodies in respect of *Spirituality*. It is sown a Natural body, and raised a *Spiritual one*. The grossness and Feculency that now adheres to it, shall be purged off. Not Spiritual in opposition to *Corporeal*, that

that is a Contradiction; but in oppoſition to *Natural*; of a Spiritual Nature in oppoſition to this infirm fleſh; a body raiſed to the higheſt degree of Excellence, as near the Angelical State as a body can be brought. It is called our Houſe, *from Heaven*, ἐξ οὐρανοῦ not ἀπὸ, not an Houſe that is to deſcend from Heaven to us, but that is of an *Heavenly Nature*, all of a Peice with Heaven. So Purified, as to be Aſſimilated to the Heavenly Region, where we are to dwell for ever. *The firſt Man was of the Earth, Earthly; the ſecond Man is the Lord from Heaven*: And from each of them we partake of an anſwerable Nature. *As is the Earthly, ſuch are they that are Earthly*, even all of us in our fleſhly State having earthly bodies from an earthly *Adam*, and natural bodies from the natural *Adam*. And *as is the Heavenly, ſuch are they that are Heavenly*: For Chriſt will make them like himſelf; and as he hath an Heavenly Spiritual body, and not an Earthly Natural body, ſo ſhall his Members have, that they may be like him. And as we have born the Image of the Earthly, in having a Natural Fleſhly body, we ſhall alſo bear the Image of the Heavenly *Adam*, in having a *Spiritual Body*, not needing the uſe of Meats, or Drinks,

or

or any of the refreſhments or pleaſures of the animal Life, or be imployed in any of thoſe Acts, whereby the body is now denominated *Natural*, and ſuited to this Earthly State. But our bodies ſhall then be *Spiritual*, ſuited to the Life that Angels and Saints live in Heaven; every way greatly refined, and the Activity of our Spirits improved, without the defects and infirmities of fleſh and blood; ſhall be inveſted with Cæleſtial Qualities, depending wholly on the Soul, and yielding ready obedience, and conformity to its deſires and motions, executing all its Commands with pleaſure and Diſpatch. Yea, the imployment and operations of the body ſhall be raiſed above thoſe in the preſent ſtate, as much as the Imployment of a King exceeds that of a Scullion. This Spiritual Body one repreſents by *Organized Light*, as a torch or wood that looſeth its droſſy and foggy qualities, when heightened into a pure flame, or minerals heightened into Spirits.

3. The Bodies of the Saints ſhall be changed from weak and paſſive, into *Active* and *Powerful Bodies*. Sown in *Weakneſs*, but raiſed in *Power*. They are now dull and ſluggiſh, but then they ſhall be nimble and active, like the Body of

of Christ, that, at his Ascension into Heaven, being done in one day, moved many thousands of Miles in an hour; the distance between the highest Heavens and this Earth, being computed to be some hundred millions of Miles: They shall be raised with Angelical Agility and Strength: He that is weak among them shall be as *David*; he that is as *David*, shall be as *an Angel of God*; moving without difficulty, and without wearinesse. Now we often find the *Body* cannot keep Peace with the Soul, the Flesh is weak when the Spirit is willing, but it shall be raised in *Power*. It is now liable to Diseases and Passions, can do little and suffers much; but no Diseases or Infirmities shall hereafter hinder its motions, or impair its Health. A glorified Body will move without wearinesse, and fast without hunger, and wake for ever without need of refreshment: Herein there will be a suitableness to the Activity of a glorified Soul; and without this they could not bear the weight of the Heavenly Glory: Besides, they are to indure to all Eternity, without reparation by meat, and drink, and sleep.

4. They shall be *Incorruptible*, and *Immortal*. It is sown in Corruption, it is raised in Incorruption. This mortal shal

ſhall put on Immortality, They ſhall dye no more, but live for ever. Therefore the day of the Reſurrection, is called *the Redemption of our Bodies*; They ſhall not be liable to be put out of tune by infirmities, and pains, and numberleſs diſeaſes, as now; which often make Life it ſelfe a Burden: They ſhall be Immortal, without needing that Labour by day, or ſleep by night, which now we beſtow to ſupply their Neceſſities, and repair their decays, and prevent Death. Now the Body has the ſeeds of Mortality and Corruption, but ſhall then be refined from all ſuch Principles; There ſhall not be a tendency to Death, in the nature and conſtitution of the Body; ſuch will be the glorious Change, that they *cannot dye any more*, 20. *Luk.* 36. They that were raiſed by Chriſt when on Earth, they dyed again, their *ſecond Life* was no more exempt from death, than their *Firſt*: But at the Reſurrection, *Mortality ſhall be ſwallowed up of Life*, it ſhall loſe its power and force for ever.

CHAP.

CHAP. VII.

Inferences of Truth, and Duty from the preceding Diſcourſe. The Soul doth not periſh, when the Body dies. The Felicity of the Soul is what we principally deſire. Our Faith ſhould be confirmed in the Believing Expectation of this Glorious Change. Our affections and Converſation ſhould be Suitable

SECT. I.

Firſt, Let us not then imagin the State of the Dead to be a State of *Non-exiſtence*, or Annihilation, that the Soul periſhes with the Body, and that we are without Hope of its Reſurrection. Whereas, when our Soul paſſes into a ſtate of Reſt and Joy with Chriſt, our Fleſh reſts in Hope that theſe Bodys ſhall be raiſed and reunited to their glorious Souls. We are to paſs through the Valley of Death to a Bleſſed Life. This is the Deſire and Hope of all the Followers of Chriſt. *And theſe very Deſires of a bleſſed Life beyond the Grave, will prove the Certainty of it.*

We

We must have strange Thoughts of the infinitely wise and holy God, and of his Love and Goodness, to imagin he should give his Creatures such a Knowledge of himself that makes them desire more, even a Desire to know, and love, and injoy him perpetually, and yet never intend an eternal Communication of himself, answerable to those Desires. Can we think the blessed God would deceive and mock those that desire to seek, and please him? by inabling them to aspire after a Happiness in his presence, and by giving them a Capacity for it, And then to frustrate and disappoint his own work? Can we think, that God would excite their Desires after another, and a better state, and yet never admit them to it? Can we imagin that God would raise their Desires from sin and this World, to himself and Heaven, and that these shall never be answered in a happy Issue? Shall the very Sanctification of our Nature prepare for our Torment, and help to make us miserable? Will the God of Love and Grace inable us by his Grace to hunger and thirst after Righteousness, and after the blessed vision of his Face in Glory, and yet never design our Satisfaction?

The

The more any partake of the divine Image, we find that they groan and long the more earneſtly after another ſort of Happineſs, than is here to be had; after another State, and Life than now they enjoy: And may we not conclude that ſuch a State there is? The natural Deſire of Happineſs in all mankind, will do much to prove that there is ſuch a thing: But the holy Deſires of the Sanctified, influenced by the ſpirit of Grace, will much more prove it: That ſpirit of Chriſt, that hath inabled thee to long and pray for a more perfect State, that has conquered thy vain Deſires after earthly things, and raiſed them to ſeek the Knowledge, and Love, and Fruition of God; That Spirit is the Witneſs of Chriſt in thy Soul, that there is ſuch a State after Death, and that thou ſhalt ſhare in the Bleſſedneſs of it. He hath framed, and wrought, and fitted, and made thee meet for it. Theſe Deſires, it is true, are but faint and weak, to what the promiſed ſalvation may juſtly challenge; yet they are holy and ſincere, and have God, and Chriſt, and his bleſſed Preſence above, for their Object; thou haſt his Image and ſeal imprinted on thy Nature, Mind and Will. This Evidence and Experience in thy ſelf ſhall no be defeated in its Tendency and Deſign

SECT. II.

Secondly, In our Contemplation of this happy State, which the ſaints deſire, beyond the Grave, we ought to remember, that though the Glorious Change of the *Body* be *one* part, the Felicity of the *Soul* is the *principal* one: Yea the Glory of departed Souls, is one great Cauſe and Means of that happy Change, which we expect for the Body. To be with Chriſt, and behold his Glory, and partake of it, does eſpecially refer to the Soul: We ſhall *ſee him as he is*, and in that reſpect be made like him. We are now the Children of God by free Grace and Adoption; but his admirable Love will not deſiſt, till our Conformity to his Image be more compleat, till we are brought to his Preſence, and partake of his Holineſs to that degree, as to be the objects of his eternal Complacence and Delight. *Father, I will*, ſays Chriſt, *that thoſe that thou haſt given me, ſhould be with me to behold my Glory.*

Then all our Sins and Failings, all our Follies and Infirmities, all our Wrinkles and Blemiſhes, all our Tranſgreſſions and Imperfections, ſhall be done away; and our Souls ſhall be waſhed white in the

the Blood of the Lamb, being conformed to our Divine Pattern.

The leſſer Manifeſtations of the Spiritual Glory of Chriſt, which we have ſometimes here, are highly valuable to a Saint, but unſpeakably ſhort of that which we expect; theſe hereafter will be more clear, more transforming, more ſatisfactory, and more laſting: We now ſee through a Glaſs, but darkly; but we ſhall know as we are known, for we ſhall ſee him as he is. We hope for an inlightened, and inlarged Mind to behold the Excellency and Radiancy of the Divine Perfections, ſhining in and through our glorified Redeemer. This will oblige the moſt Improved Saint that ever left this Earth, to cry out with the Queen of *Sheba* concerning *Solomon*, that the one half was never told them, was not known or believed before. And if we are changed into his Image by beholding his Glory in the Goſpel-glaſs, the Viſion hereafter will be more clear; and ſo the Change will be greater, and the Delight and Complacence reſulting from it, muſt needs be unſpeakably more. And this is our Comfort, that it will be ſuch, as ſhall laſt *for ever*. If we have any Glymps of him at preſent by the Light of Faith, we quickly loſe

the sight again: How soon does an interposing Cloud hide him from us? But the Felicity of the Blessed Vision above, will be permanent, we shall dwell for ever in the joyful Light of his Countenance, and abide with him continually in the Heavenly Mansions.

SECT. III.

Thirdly, Let us then endeavour to confirm our *Faith* in the Expectation of this blessed State, for Soul and Body after Death. Let us keep the Grounds of Faith visible in our Eye; let us imploy our Thoughts frequently, and seriously upon the blessed Object: Let us deeply and often consider the cogent Reasons, upon which we believe and expect such things; both the intrinsick Grounds of Faith, and the Motives of Credibility; that our Assent may be the more firm and lasting; that our Christian Faith may influence us, as present things are wont to do.

Did we not look upon the great things of the other Life as *uncertain* we could not but reckon them preferable to the best of our present Injoyments. Did we believe them, we could not but desire [illegible] to say for our not desiring

desiring that blessed State, but our criminal *Infidelity*, that we believe it not: For were we but fully perswaded of the truth of the Promises, we must needs imbrace them for their Goodness, and Excellency; and then we should long till Death did draw aside the Vail, open the Gate of Heaven, and bring us into the Divine Presence. But we waver and doubt concerning the invisible future World; and hence it is that we close with what is *Present*, because we are not equally perswaded of the Truth and Certainty of what is *Future*. Let us then indeavour to strengthen, and confirm our Faith.

SECT. IV.

Fourthly, Let us regulate our Affections and Carriage in this Earthly Tabernacle, as Persons who believe and expect such a glorious Change. Let us pass the time of our Sojourning in this World, as *Pilgrims and Strangers*. Let us abstain from fleshly Lusts that War against our Souls. Let us use both our Souls and Bodies answerable to the belief of such things. Let us watch lest we are surprized into sin by our bodily Senses, Appetites and Imagination. Let us remember that

the Soul and Body, like two diseased Creatures bound together in one chain, do now mutually infect, corrupt, and Poyson one another; Let us take heed of sin by the inordinate Love of *Bodily Pleasure*, or the undue fear of *Bodily Suffering*.

Let us imitate the Pattern of Christ while he dwelt in a Body, and labour to have the same Mind which he had, to be in this World as he was in it. Let the good and evil of this World have less powerful impressions upon us. Let us not be over fond of the Pleasures of the Animal Life, may they every day be less considerable with us! Let us not so love the *Body*, as on that account to decline any *present Duty*; much less so over-love it, as to prefer the Comforts of the present Life to a future Felicity.

Let us not regret over much that such an earthly Tabernacle must fall into dust, that such a perishing Body must dissolve, and lye in the Grave. We are sensible how weak and useless it was for a good while at first, before the *Body* was fitted for the service of the *Soul*; and we cannot but be sensible what a Trouble and Temptation it has been since: Let the burdens and inconveniences of the bodily Life be more tolera-

ble,

ble, let us not be impatient under them; let us be willing that the outward Man decay, so that the inward Man be renewed; let our Judgment and Esteem, our Desires and Indeavours, our Joys and Sorrows, be rectified and moderated, as to all that refers to the *Body*, and this *Present Life*. Let our Eyes and Hearts be fixed on the Heavenly State, let us remember we are a sort of Creatures related to the other World, though we dwell at present in an earthly Tabernacle.

In the midst of our earthly Comforts, let us think of the Heavenly State and Life as infinitely better. Let us keep alive the Desires of the Presence of Christ, and fuller Conformity to him, in the height of our Temporal Prosperity. Let the believing Thoughts of the Cælestial State be unspeakably sweeter to us, than the best of all this World, when it is most pleasant, commodious, and inviting: Our Spirits are Distempered, and out of Order, if it be not thus with us.

And let all the Calamities and Afflictions of this present Life, be supported by this Expectation; and improved likewise to strengthen, and increase such Desires of a better State. This is one design of God in our Temporal Crosses, to assist our Victory over this World, and

make us more intenſely and earneſtly to aſpire after Heaven; to teach us to long for everlaſting Reſt, and Peace, and Glory; to bring us practically to reckon, and conclude, that the expected Glory that is to be revealed in us, will infinitely out ballance all the ſufferings of our preſent State.

In ſhort, if you believe and expect ſuch a bleſſed Change, let the Apoſtles Exhortation take place, to *be ſtedfaſt, unmovable, allways abounding in the work of the Lord, for you know it cannot be in vain in the Lord.* Do not regret the Thoughts of labouring and ſuffering, for a little while more and longer in this Body; you need not apprehend you ſhall be looſers, or fear to have a hard Bargain: For your preſent Sorrows, and ſufferings, and difficult Services, can laſt but a little while, and ſhall have an eternal Recompence: If we are never ſo abundant in the Work of the Lord, if we begin never ſo ſoon, and laſt never ſo long, it ſhall not be in vain in the Lord, If therefore you thus believe and expect, be perſwaded to give all Diligence, adding to your Faith Vertue, to Vertue Knowledg, to Knowledg Temperance, to Temperance Patience, to Patience Godlineſs, to Godlineſs Brotherly-kindneſs, to Brotherly-kindneſs Charity, being

being filled with all the Fruits of Righteousness that are by Christ Jesus to the Glory and Praise of God, that an Entrance may be administred to you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ. Let us follow after, that we may apprehend that, for which also we are apprehended of Christ Jesus. Let us reach forth unto those things that are before, forgetting those which are behind, and press towards the Mark of the Prize of the high Calling of God in Christ Jesus; that if by any means we might attain unto the Resurrection of the dead. Let us remember we are to be but a little while in this Body, and this earthly House is appointed for Labour, it is a work-house; *Let us* therefore *give all Diligence to work out our Salvation*, as knowing we shall not be long in the Body. This is the Apostles Argument as to himself, (and equally concerns us) 2 *Pet.* 1, 12, 13. *Philip.* 3. 11, 12, 13.

CHAP.

CHAP. VIII.

Of the Characters of such, who may, and ought to long for this Glorious Change; who have a Title to the Desired Blessedness.

SECT. I.

Fifthly, How sollicitous should we be to find in our selves the *Characters* of such to whom these Desires are suitable, and to clear up our *Title* to that blessed State, which the Followers of Christ do thus earnestly long for? The Promise of the Heavenly Inheritance is annexed to our being *born of God*, or being born *from above*; You must therefore look after the Renovation of the Divine Image and Life, by the Spirit of Life and Power in Jesus Christ: that the Holy Spirit may Witness with your Spirits to his own Work; that you may discover and discern those holy Affections as the Fruits of the Spirit, which are proper to the Children of God; such, as an humble Fear of him, and diligent Care

Care to please him; a fervent Love to God and Christ, an intire Resignation to his Will, Holy Zeal for his Interest and Glory, and trust in his Word, &c. For, till your Natures are changed by the Spirit of Christ, and you are so made meet for the Heavenly Inheritance, you cannot have a share in this Blessedness no more than if the legal Bar be not removed by the forgiveness of Sin, or your Persons not reconciled by the Blood of Christ.

The Qualification of the Heirs of this great Salvation is variously described in Scripture. Sometimes by *Faith*, sometimes by *Regeneration*, sometimes by *Heavenly Affections*, sometimes by *Holy Obedience*, and *Fruitfulness in Good Works*: All must concur to suit us, and to Intitle us to the Heavenly State.

You are therefore to inquire after the *Characters* of the Children of God, and the Heirs of Heaven, which is a state of Sinless Perfection; And therefore to examine whether you are brought to loath your selves for your Sins, and that there is no sin but you would desire to know, and are as desirous to be rid of; and would rather be freed from Sin, than from Affliction: Whether you do not aspire after the highest Degrees

grees of Holiness? Whether you would not rather be perfect in the Love of God, and the Obedience of his Will, than have all the Riches and Pleasures of the World? Whether you do not like, and love that Degree of Holiness in others, that you have not yet attained your selves? Whether you do not love the Image of God and Christ, wheresoever you can discern it? Whether you do not endeavour to *Mortifie the Flesh*, not to live or walk after it, but to be Crucified to the World, and with your chiefest care and endeavour, to serve and please God, and enjoy him for ever; depending on Christ his Sacrifice, and Intercession, and Spirit, for all your Grace and Glory; all your Hopes of Acceptance with God, and Capacity, or Title for Communion with him; giving up your selves intirely to be governed by him, being willing to obey his Law, whatsoever it shall cost you; watching over your Heart, Affections, and Thoughts, as well as outward Actions, taking Pleasure in the Worship and Service of God, as a delightful Work, resigning to God, and being devoted to his Will, Praying frequently for his Grace, and casting your selves on his Mercy, through Jesus Christ for Eternal Life. These

These are some of the *Characters* of such, as are *Heirs of Salvation*. These you must look after; and then endeavour to advance, in a Joyful Hope and Assurance, that the Heavenly Inheritance is yours; labouring for a setled Conscience, growing in Grace, and especially in Mortified Affections to the World; and living in the Exercise of Grace, by careful obedience to God, as those that are absolutely devoted to him, and hope to live in his Blessed Presence for ever.

CHAP. IX.

CHAP. IX.

How Few Christians live in the Exercise of such Desires after the Blessed Change. What may be the Reason. That some fear of Death, and particularly of a painful Death, may consist with Uprightness. That elder Christians, and the Sickly and Infirm, should endeavour to quicken such a Desire of Deliverance by Death. Reproof and Exhortation in reference hereto.

SECT. I.

Sixthly. Let us be Ashamed that we find in our selves no more of this holy frame. That we so over-love this Earthly House, and are afraid of Death: *That our Desires are so faint toward this blessed Change.* How shameful is our backwardness and unwillingness to depart, and be with Christ? And how faulty are the Causes of it! which, in * ano-

* See *Mourner's Companion*, Discourse 3d. *The Saints Desire to be with Christ.*

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ther Discourse I have open'd. How is it that so few can say with the Apostle, *I desire to be dissolved, and to be with Christ, which is far better.*

Have we not Experienced enough of the Vanity and Vexation of this World, to make us willing of a better Abode? Have we not sinned and suffered enough in this Body, to desire to be uncloathed? at least to wait patiently the Pleasure of God for our Removal? And so glorious is the Change, which Christians expect, that one would think there should rather be need of *Patience*, to make a Believer wait till then. But whatever the exercise of this Patience, under present Burdens may be, we need not doubt but one hours Enjoyment, will make amends for all our Waiting and Preparing.

It cannot be long with the *Youngest* of us. Let us not put it at a great Distance, for that will quench the Coal of Heavenly Desire, if we look upon Heaven as Twenty or Thirty years off. We know not how soon God may call us; But have great Reason to lament the strangeness of our Thoughts to the Heavenly State, and the faintness of our Desires, when the Promised Felicity is so attractive! Do we think we shall live ever the longer for being unwilling to Dye?

Dye? Can it enter into our Thoughts, that our excessive Love of the Body will procure our Continuance in it?

Is it possible we should imagine, that sincerity of Love to Christ is consistent with our Backwardness to go to him, and live with him? Why then do we not aspire more earnestly after this glorious Change? How is it that we groan under the Burdens of this Earthly Tabernacle, and yet are loth to be delivered?

Will a Sick Man be afraid of his Recovery? Or, a Prisoner tremble at the News of a Goal-delivery? No more should a real Christian be afraid of Death, or unwilling of it: For, considering the Death, and Resurrection, and Ascension, and Promise of Christ; it is to a Believer a quick Passage from Sickness to eternal Health, from Toil and Labour, Captivity and Sorrow, to everlasting Rest, and Liberty, and Joy.

I think, (*says* * *one*,) God has purposely cloathed your Soul with so poor a Dress, that you should be the less un-

* Mr. *Baxter* of *Self-denial*, p. 202.

willing

willing to be uncloathed; and might learn to set more by your Souls, than by your Bodies, and make more careful Provision for them. It seems he has purposely lodged you in so poor a Cottage, that you should not be at too much Care for it, nor be too loth to leave it. You have its daily Necessities, Infirmities and Pains, and somewhat of its Filth and Loathsomness, to tell you of its Meanness: And why should you be so unwilling that so frail a Body should be turned to Dust? Dust it is, and to Dust it is Sentenced. When the Soul has left it but a Week, Men can scarce indure to see it, or smell it; And should the breaking of such an Earthen Vessel be so unpleasant a thing to you? And, for its *Usefulness*, though, so far as it is obedient, it was serviceable to your Souls and to God; Yet was it so refractory, ill-disposed, and disobedient, that it proved no better than your Enemy. Many a Temptation it hath entertained and cherished, and many a Sin hath it drawn you to commit. Your Senses have let in a World of Vanity, your Wandering Eyes have called in Covetousness, and Pride, and Lust. Your Greedy Appetites have been so eager on the Bait,

that they have too often born down your Faith and Reason, and drawn you to Excess in Meats or Drinks, for Matter or Manner, for Quality, or Quantity, or both. Many a Groan these Sins have cost you, and a sad uncomfortable Life you have had by reason of them, in comparison of what you might have had, and this Flesh has been the Mother, or the Nurse of all. You were engaged, by your *Baptismal Covenant*, to Fight against it, when you entered into the Church; and, if you are *Christians*, this Combate has been your daily Work, and much of the Business of your Lives; And yet are you loth to have the Victory, and see your Enemy under your feet? Have you fought your selves into Friendship with it, that you are so tender of it? Do you not know, that when you are the greatest Friends to the Body, it will be the most dangerous Enemy to you? Do not think that it is only *Sin*, and not *the Body*, that is the *Flesh*, which the Scripture calls your Enemy: For it is the Body, as inclining to Creatures, from which the sinful Soul cannot restrain it: It is *the Body*, as having an inordinate sensitive Appetite, and Imagination, and so distempered, as that it rebels against

againſt the Spirit, and caſteth off the Rule of Reaſon, and would not be curbed of its Deſires, but have the Rule of all its ſelf. Was it not the very *Fleſh* it ſelf that *Paul* ſays he fought againſt, and kept under, and brought into Subjection, leſt he ſhould be a Caſtaway? *1 Cor. 9. 26.* Why ſhould Sin be called Fleſh and Body, but that it is the Body, or Fleſh, that is the principal ſeat of thoſe ſins, that are ſo called? *&c.*

How earneſtly ſhould we beg of God, that Faith and Hope in Vigorous Exerciſe, that may kindle our Deſires, and Love towards the Heavenly State, and make us long to behold the Lord in Glory? when we ſhall put off this Body, and our Souls be filled with Heavenly Light and Love. Certainly, if we do not now deſire it, we ſhall never enjoy it: For, we can never be happy by full ſatisfaction, in that which we do not know enough of, to make us deſire: But the little Knowledge and Love of God, which a real Chriſtian now hath, muſt needs make him Importunate in his Requeſts for more, and will make him value his Hopes of a better State, beyond all the Pleaſures of Sin, and all the Poſſeſſions of this World.

O How Passionately have some excellent Persons lamented the weakness of their Desires and Love, and cryed out for more of Heavenly Life and Light, and Love to God! 'O * where 'is the longing, the rejoycing, the triumphing Faith? VVhere is the pleasant familiarity above, that should 'make a Thought of Christ and Heaven to be sweeter to me, than the 'Thought of Friends, and Health, or 'all the Pleasure, and Prosperity in the 'World? Do those that dwell in God, 'and God in them, and have their Heart 'and Conversation in Heaven, attain to 'no more clear and satisfying Preception of that blessed State, than I have 'yet attained? Is there no more Acquaintance above to be here expected? 'No livelier sense of future Joys? No 'sweeter Fore tastes? No fuller silencing of Doubts and Fears? Alas! How 'many Christians are less afraid to go 'to a Prison, than to their God; and 'had rather be Banished to a Land of 'Strangers, than sent to Heaven? O

* Mr. *Baxter's Dying Thoughts*, p. 184. 212.

'*Lord*,

'*Lord*, must I, that am called thy
'Child, and an Heir of Heaven, and
'a *Co-heir with Christ*, have no more Ac-
'quaintance with my Glorified Lord,
'and no more Love to thee, who art
'my Portion, before I go hence and
'come to thee? —— Must I go hence,
'so like a Stranger, to my home? O
'what do I beg for so frequently, and so
'earnestly, for the sake of my Redeem-
'er, as the Spirit of Life and Consola-
'tion, that may shew me the pleased
'face of God, and unite all my Af-
'fections to my glorified Head, and
'draw up this dark, and drowsie Soul,
'to love and long to be with thee?

'O God forbid, that this sinful Flesh
'should be more powerful to draw me
'downward, than Faith, and Hope, and
'Love, to carry my Desires up to God.
'O thou that freely gavest me thy
'Grace, maintain it to the last against
'its Enemies, and make it finally Victo-
'rious: It came from thee, it hath
'been preserved by thee, it is on thy
'side, and wholly for thee; O let it
'not now fail, and be conquered by
'blind and base Carnality, or by the
'Temptations of a Hellish conquered
'Enemy! —— It is thine Image
'which thou lovest, it is a Divine Na-

'ture, and Heavenly Beam; What will a Soul be without it; but a Dungeon of Darkneſs, a Devil for Malignity, and dead to Holineſs and Heaneſs? —— O rather deny me the Light of the Sun, than the Light of thy Countenance: Leſs miſerable had I been without Light or Being, than without thy Grace. —— O forſake not a Sinner in his extremity, who conſents to thy Covenant, and would not forſake thee. My God, I have often ſinned againſt thee, but yet thou knoweſt, I would fain be thine. I have not ſerved thee with that Reſolution, Fidelity and Delight, as ſuch a Maſter ſhould have been ſerved; But yet I would not forſake thy Service, nor change my Maſter, or my Work. I can ſay with thy Servant *Paul*, Act. 27.23. That *thou art the God whoſe I am, and whom I ſerve.* And O that I could ſerve thee better! For to ſerve thee, is but to receive thy Grace, and uſe it for my own, and others good; and ſo to glorifie thee, and pleaſe thy Will, which being Love it ſelf, it pleaſed beſt, when we receive it, and do moſt good. —— Nothing in this World is more my Grief, than that I love thee no more: Forſake not then a Sinner, that would not

'not forsake thee, that looks towards 'thee, that feels it, as his trouble, to be 'so dark and strange unto thee; that 'groaneth, and gaspeth after thee, feel-'ing, to his greatest sorrow, that while 'he is present in the Body, he is absent 'from the Lord. *My Lord*, I have no-'thing to do in this World, but to seek 'and serve thee. —— O pardon all 'my Carnal Thoughts, and all my Un-'thankful Neglects, of thy precious 'Grace and Love; and let the fuller 'Communications of thy forfeited Grace, 'now tell me by experience, that thou 'dost forgive me. —— When I have 'said, Will the Lord cast off for e-'ver? And will he be favourable no 'more? My Conscience has replyed, 'That *this is mine Infirmity*. I never 'wanted Comfort, because thou ever 'wantedst Mercy; but because I wanted 'Faith, and Fitness to receive it, and 'perceive it; But hast thou not Mercy 'also to give me, even that Fitness, and 'that Faith? *My God*, all is of thee, 'and through thee, and all is to thee: 'and when I have the Felicity, the Glo-'ry of all for ever will be thine; If I 'can live and dye in trusting in thee, 'surely I shall not be confounded.

*These be some of the *Dying Thoughts* of that Excellent Person.

SECT. II.

And yet, my Friends, mistake me not. I say not that all are Graceless, that are afraid of Death. For Nature desires Life, even under Sufferings that are but tolerable, rather than dye: And this is from meer natural, necessary Inclination, which Free-will hath not full Power against. Death, as the Dissolution of our frame, as the Separation of Soul and Body, cannot, for it self, be loved: The putrifying of this Body in the Grave, the greatness of the Change of Death, the darkness of our Minds, and the weakness of our Grace, the remaining Sense of Sin, with the dreadful Majesty of that God before whom we must appear, joined with our Natural Averseness to Dye, may make us shrink and tremble; But the Faith of the Invisible VVorld, the Love of

* See a more full Example of the Acting of *Holy Desires* towards the Blessed Change, in the Close of his *Saints Everlasting Rest.*

God

God and Christ, and a desire to enjoy him, and please him, and be with him, should do much to overcome these Fears, and make us willing.

Though some remaining *Fear* be consistent with *Uprightness*, yet remember, that not to desire and long for this Blessed State, though mix'd with a Fear of intervening Death, is highly criminal and faulty: For the Love of God and Christ, and earnest Desires to be like him, and to be with him, seems to be the better half of all Religion, 2 *Tim.* 4. 8. 2 *Tit.* 13. 2 *Pet.* 3. 12. Not to desire this Blessed Change, is directly a sin against the *Gospel*, whereby we are **called to the obtaining of the Glory of our Lord Jesus Christ.* VVithout such Desires, we comply not with the Design and VVill of God, who *hath called us to his eternal Glory by Christ Jesus:* For how can his Call be answered, without an Inclination of Heart to such a State, and a Desire after it?

*2 Thes. 2 12 1 Pet. 1. 12.

For a real Member of Christ, and Heir of Heaven, to be only *Content* to see the Lord, to be *Content* to be for ever in his Blessed Presence, and perfectly holy, and freed from Sin, is a very hard and harsh expression. Men are covetous,

tous, eager and ambitious after earthly good; And shall a Christian's Desire be less earnest after the Heavenly Glory?

I grant, some remaining Fear of Death may consist with Integrity; when it is not God and Heaven we are averse to, but Death that stands in the way; or when it is because of our Doubts of God's Acceptance of us. For I question not but most upright Christians would rather dye than live, might they but hope to be with Christ, and enjoy the Divine Presence. As others would be glad of a Removal, might it be *without Dying*, because they fear the Pains and Terrors of a dying Hour. Might they not be uncloathed, but cloathed upon by an immediate Translation, they care not how soon it were. For there be many such, who desire the Second Coming of Christ unfeignedly, and the Blessed Consequences of it, to whom all the parts of the Heavenly State and Life are sweet and grateful, who live and walk in their Integrity before God, though their Grace prevail not against this Fear of death.

Whereas you ought to consider, that the Throes and Pangs of Travelling Women, in ordinary cases, may be supposed to equal, or exceed the Pains of

of Death. (And who knows the divine Supports that may make our Diſſolution eaſie?) Yet many a Mother has Courage and Patience, by the Hopes of Life, and of a living Child, when all theſe Sorrows ſhall be ſoon forgotten.

And ſhall the Knowledge and Expectation of Heaven, and Eternal Life be leſs powerful, to influence thy Soul againſt the Fear of Death? How many have been inabled to conquer the Fear of Death, and been diſpleaſed with their Friends, that talked of their Recovery as hopeful, and have told them, that ſuch Diſcourſe was not pleaſing, they had rather dye, and be with Chriſt.

Is it thy Uſefullneſs to Relations and Friends, or to the Intereſt of Chriſt in this World, that makes thee unwilling? Think a little, Are you fitter to Judge and determine of that than he? Can he not do his own Work without thee? Conſider therefore, Chriſtians, you that know you cannot have an Houſe above without pulling down this earthly Tabernacle; you that know you cannot get to Heaven but by dying, and pretend to be related to the heavenly Country: Are you deſirous of nothing better than the Fruits of this Earth? What a contempt of God and

Chriſt

Christ, What a gratification of the Devil, what a contradiction to your belief and hope, does this Backwardness carry with it? yea a contradiction to the very End and Design of *all Religion*; which is a dead, and vain, insignificant, and trifling thing, if it refer not to *a blessed Eternity* beyond the Grave, and if it bring us not to desire, and chuse it as our End.

You especially who are *Old Disciples*, and have been long in the School of Christ, should consider this. You know you must ere long lay down this Tabernacle and be uncloathed, you profess to hope shortly to enter into the World of Joy; What a shame is it, that your Sight is no clearer, your Perception no quicker, your Apprehensions no higher, your Desires no stronger, as to this expected Blessedness after Death! though you are sensible you draw nearer to the things believed, and hoped for, and that within a little while you expect the Promises will have a full Performance as to *you*; that you are almost *there*, where Faith shall pass into Sight and Love; You are almost ready to take your place in Glory, where Millions are gone before you; O how is it, that you are no more Joyfully affected

affected with these Hopes: How is it, that your Thoughts are so doubtful, your Desires so sluggish? That this Body, and this present World, is so unduely loved? even though the pleasure of sensible things be almost gone; though bodily Infirmities and Pains, make this present Dwelling uneasie: For they require your Patience, and call aloud to you to hasten your work, to set loose, and prepare to come away. God hath made you weary of this World, and makes you often cry for divine Assistance and Grace: He hath given you to know by experience, that He alone must be the Portion of your Souls, his Favour alone your Life, and Heaven or nothing your happiness: You find that the Hope of Heaven is your only Comfort: For such as *you*, to be unwilling to dye, who, by Age and Weakness, have one foot in Heaven already, is most inexcusable.

You have found that your Souls are usually worst, when your Bodys have been best, and when the Body is in the best State, it is usually worst with the Soul: should it not therefore be your care, when the outward Man is decaying, that the inward Man should be aspiring after God, and grow better?

Has

Has this vile and corruptible Flesh been so much your Friend, that you are loth to be uncloathed? What Entertainment have you had in this World, that you should be so loth to leave it? Have your Fears, and Cares, and Sorrows, by reason of the Body, been so delightful, that you would not that they should have an end, that you do not groan to be cloathed upon with an House from Heaven? Methinks, as every Pain and Ache, and Trouble, and Sickness, should mind the wicked of their eternal Sorrows; so the bodily Infirmities, Decays, and Sickness of good Men, should raise their Desire to be with Christ.

O What a shame is it, as to All of us, that we no more desire and groan to be delivered, when there is so glorious and blessed a State in view before us? That the Thoughts of these things are so cold and seldom! Our heavenly Affections so low and weak! What can be the reason? but that we look upon the heavenly Glory as at the distance of many Years to come, if at all we believe and expect it? But this is *shameful*, to those that profess by Death to expect a freedom from all the incumberances of Flesh and Blood, of bodily Passions and

and Appetites, and of all the present Temptations of sensuality: who expect that our Time of Sinning and Suffering shall shortly end together, when we shall be released from all the sad Accidents of Mortality, and this vile and corruptible Body be raised in Glory. *Shameful* indeed for us, who believe a blessed State so near, when there shall be nothing from within, nor from without, ever more to intercept, hinder, or abate our compleat Felicity: who look for the Light of Gods eternal Favour to shine upon us, and the plentiful pleasant Streams of eternal Goodness, flowing from God and the Lamb, to make our delight, and Joy perfect and everlasting. And yet we do not, as we ought, desire and long to be Partakers of this blessed State.

CHAP. X.

Our Holy Friends Departed obtain their Desires by Dying: this should moderate our funeral Sorrows. A short Account of the Exemplary Character of Mrs. Mary Dootle, *with some Passages of her last Sickness. The Conclusion.*

SECT. I.

Lastly, HOW should all this moderate our Sorrow, for the death of our holy Friends and Relations? whose earthly House is pulled down, to enjoy a Heavenly one; Who groaned, and waited, and longed, for that Dissolution, which we unduely Mourn for. Who are pleased with that Translation, and Removal. which we bewail. It is but what they desired, and long have waited for. They are now pleased, in the Happy Change of their old Earthly, Dwelling, for a Building of God, not made with Hands, eternal in the Heavens. They are uncloathed to be Cloathed upon. Let us not then mourn for their Advancement to that Happy State, which they earnestly aspired after;

and

and which we our selves should live in the Joyful Expectation of. Let us rejoyce rather, that they have finished their Course; that their Souls are gone to Christ; That their Bodys shall rest in their Graves for a Time, and hereafter arise in Glory. Let us think where our deceased holy Friends now are, what they See, and know, and do, and enjoy: what the State, and Life, and Company, and Employment above is: and how much better it is with them now, than when they were with us on Earth. They have received *the End of their Faith and Hope*, and so attained their desire in the present *Salvation of their Souls*; and they have Assurance too as to their Bodies, That hereafter they shall be raised, and changed, and made like the glorious Body of Christ.

SECT. II.

Let us thus think in particular of our Good Friend *Mrs. Doolittle*, who hath put off this Earthly Tabernacle, and is entered into the glorious Assembly of the Friends of Christ above. What I shall say *of her*, is not meerly to comply with Custom, concerning the Dead,

but in hopes to edifie and Instruct the Living.

I know there be some, who disgust the publishing of any particular Passages of our departed Friends, how Imitable and Praise-worthy soever. But it is the Fineness and Fashion often used on such Occasions, concerning those whose Character will not bear Commendation, than is the Cause. But I fear no such Censure as to what I shall now say concerning *Her*, whose Death and Funeral brings me *here*, and gives another Place this day to my *Reverend Brother*, than *this*, where he is wont to be.

God will not be displeased, that we should Honour those, whom he hath Honoured with eminent Graces. The Memory of the Righteous shall be blessed. And how shall others be perswaded to follow the most Laudable Patterns, if we conceal particulars? At least the Surviving Relations, Friends, and Acquaintance may be edified, and assisted by it, in their Duty upon such Providences. And I have the less to apprehend of Cavil or Objection in the present Case, because what I shall mention is from such Hands as there can be no Doubt of the *Truth*, of what I shall say: and very many of you

you here, will readily yield a concurrent Testimony.

SECT. III.

It shall be under three Heads. *First* her personal Piety, or her general Character as a Christian. *Secondly*, her Relative Religion, or concerning her in the several Relations wherein she stood, as faithfully discharging the Duties of them. *Thirdly*, Her Christian Deportment under bodily Infirmities and Sickness, with *some more remarkable Passages in this her last Sickness*, before she put off this earthly Tabernacle.

First, as to her *Personal Piety*, and general Character as *a Christian*, That she was truly Serious and Religious in her *Youth*, and so esteemed and judged above forty years agoe, was the ground of her being chosen by her Husband, as the Companion of his Life. And God continued her to him in much Mercy, for about *nine and thirty years*: being pleased by her to build up his House to such a Degree, as not many Instances in City or Country can be given of the like. That out of his own Family, there was not one Solemn Fu-

neral in *Thirty nine* or *forty years*; except of two Children in the Mouth, and one newly wean'd; and none at all in the space of *five and twenty* years. Let God have the Glory, and let Thankfulness to heaven be mixed with your mourning, by this Reflection. I have many witnesses amongst you, who were acquainted with *her serious Piety*; and they who knew her best, had abundant proof of her secret Converse with God, and dayly retirement for Meditation and Prayer: and this very often early in the Morning. Which is Imitable by all of us, and one of the best Evidences of Unfeigned, Real, Living Religion, in the Power of it.

I do not understand, (and I like it not the worse) that she pretended to high flights of Confidence and Assurance, which few attain or preserve very long: and I fear many deceive themselves, by somewhat that is not of God under that Name. Yet when she had any Darkness as to her Spiritual State, when she was sensible of the weakness of her *Love to Christ*, and Lamented it; *He* who on all accounts was fittest to assist her, endeavoured to let her know the Truth of that Grace, by distinguishing

guiſhing of a threefold Love to Chriſt *a Delighting Love, a Deſiring Love,* and *a Mourning Love*: telling her that tho ſhe had not the *former* of theſe, to her Comfort: ſhe could not deny or diſown *the two latter*. And this helped to give her Satisfaction, and ſupport, concerning the Tryal of her State. She added Judiciouſly the Night before ſhe died, *I look to Sincerity, and uprightneſs of Heart, as a ground of Comfort, but I do not put them in the room of Chriſt my only Saviour.*

Several years agoe ſhe read much in the practical Writings of *Mr. Iſaac Ambroſe*, particularly concerning *Eternity*, which made a very great Impreſſion on her Mind, ſo as that ſhe trembled under the Apprehenſion, leſt ſhe ſhould come ſhort of that *Bleſſed Eternity*, there deſcribed. However under her Doubts and Fears, when *the free Grace of God in Chriſt* was diſcourſed of, ſhe could comfortably ſay, *why then may not ſuch a one as I, be accepted by free Grace in Chriſt? and hope to be capable of Bleſſedneſs in Heaven, as well as others? this is a Faithful Saying, worthy of all acceptation, that Chriſt came into the World to ſave Sinners, of whom I am Chief.* This ſhe did, and could ſay

from her very Soul, and appeal therein to the Omniscient Searcher of Hearts, and this was her Encouragement and Joy, that she could Say it, *I have resigned my self to God in Covenant again and again. I Bless the Lord who hath enabled me to devote, and give up my self to be his, Lord? I am thine, Accept and Save me.* And at another Time she was able to say, *I have had that Converse with God, and Communion with him, that I would not part with for the whole World.* This is more than many who are Sincere attain unto. For tho some real Christians have great Refreshments, and support, by Communication of Light, and Strength, and Joy upon a sick and Death Bed: as if the Light of Glory shined into them, and they had the beginning of Heaven here; yet many others may want this, when they come to die, and Experience little of these exuberant Joys, through their whole Course. For God exercises *Prerogative* in the Dispensation of *his* Comforts, at that, and at other Times. Therefore the Judgment we should make of Persons, must rather be grounded on their general Course of Life, than on their particular frame in Sickness, or toward the approach of Death; Some times by reason of the disorder of the Blood

and

and Spirits, the Holiest servants of God may be either Lumpish and Melancholy, or else Feverish and Phrenetical: sometimes through the Temptations of the Devil, they may be unsetled in their Minds, or through Distemper speak uncomfortably to those about them. They may afflict themselves with dispairing Thoughts, and leave the World under inward Darkness. Their agonies in death may be without any sence of Comfort, and yet they may be accepted with God, and pass to eternal Glory: because we shall not be Judged according to that particular Instant of Death, but according to the general Course of our Life. However it is observed in most cases, that God does speak peace to upright Christians, before he takes them to himself. And thus it was with our *Deceased Friend*, of which more presently. But.

SECT. IV.

Secondly, Let us Consider her Carriage in each *Relation*. There were many things Imitable in her Example, as a Wife, a Mother, a Mistress, &c? Her *Affection* and *Reverence* to her *Husband*, were very observable. When he, among many other of the faithful Servants of Christ,

was Silenced, and forbidden to Preach, though she had then Children, and like to have more, and a considerable Maintenance was thereby to be stopped, and a growing Family to be cast upon the Providence of God; and many urged her to perswade him to comply with the Imposed Terms; she wholly declin'd it, and would rather trust God in a Suffering State; leaving him intirely to his Conscience, as the fittest Judge of his Obligations, Trust, and Duty, in that Case.

When afterwards, of Consequents to his Nonconformity, he met with any Difficulties, by continuing to Preach, she patiently submitted, and took joyfully the spoiling of their Goods; saying often, when his Person was in hazard, That she was ready, rather to adventure her own Life, then that his should be in danger: as apprehending his to be more valuable to the World, and the Interest of Souls, than hers, or Twenty such.

This Affection she continued all her Life, advising her Children in her last Sickness, to be careful of their Father, and tender of him *in her Absence*: for by so mild, and good a word, she spake of her

Dissolution,

Diſſolution, then in proſpect. Adviſing them withal to Love one another, and be kindly affectioned to each other: Praying particularly for her Son, whom ſhe had the Comfort to ſee ſettled in the Sacred Work of the Miniſtry, that God would furniſh him with ſuitable Strength of Body and Spirit, and crown his Miniſtry with an abundant Bleſſing.

Not long before ſhe died, ſhe thankfully owned the Goodneſs of God to her, in the Spiritual Aſſiſtance and Comfort, ſhe received by *ſuch Relations*, who had an Intereſt in Heaven, and could plead it for her in Prayer, while ſhe was languiſhing on a Sick Bed. *O what a Mercy is it*, (ſaid ſhe, when her Husband and Son had both been Praying for her, with great Fervency and inlargedneſs of Heart,) *What a Mercy is it, that I ſhould have ſuch Relations, to plead with God for me.* And, at laſt, when ſhe took her Farewel of her Husband, *ſhe thanked him for all his Love, and all his Prayers*, as audibly as ſhe was then able to ſpeak.

Many Memorable things ſhe ſaid, by way of Counſel and Advice, to her Children. As concerning *the Deceitfulneſs*

ness of the Heart, and the need of searching it again and again; for God knows it, and will not be mocked. Exhorting them to seek God with their whole Heart, to Pray fervently, and importunately for his Grace and Favour, and not in a slight and overly manner, as if they were indifferent whether God did Answer, or Deny. I hope they will remember it, and act accordingly.

At another time, in her Sickness, she cried out, whilst her Children were about her, *O Love the Lord all ye his Saints! Love the Lord ye my Children! Love him, Fear him!* She desired that *they* would Pray for her, and she assigned a good Reason why they should; *For*, says she, *I have often Prayed to God for you, when you could not Pray for your selves.*

Under this Head, I might add somewhat of her Carriage even to *Servants*, to whom she gave the most Seasonable Counsel, particularly in her last Sickness, to the Servant that attended her, to be much in Reading the Holy Scriptures, to value Catechising, and be diligent in learning the Principles of Religion, to be faithful in her Place, *&c.* But this leads me,

SECT. V.

SECT. V.

Thirdly, To the Laſt Scene of her Life, to ſpeak of her deportment under Bodily Weakneſs and Pains; under which her Patience and Submiſſion were very becoming, and truly Chriſtian. When a day or two before ſhe died, her Relations ſeemed more than uſually concerned; She asked them why they were ſo; ſaying, *It is not Death yet; I may out-live this, and be buffeted by Sathan, as a Roaring Lion, before I die.*

When ſhe could not ſleep in the Night, ſhe ſaid the next Morning, *I thought this would have been a Comfortable night to me*; but preſently recollected her ſelf, ſaying, *So it is, for it is a Mercy I am out of Hell, when Ten thouſands are caſt into the bottomleſs pit, that never ſinned as I have done.*

How well ſhe bore her own Sickneſs, and how little ſollicitous ſhe was about the Iſſue of it, is evident from her own words; *O how comfortable is Death, when ſin is Pardoned, and God Reconciled? O that*

I might entertain kind, and good Thoughts of God, and truſt him, though he ſlay me. When ſpoken to about her Recovery; She could ſay, *I do not hope it; and bleſſed be God I do not deſire it.* When asked, Are you not in a ſtreight about it? Are you willing to leave Husband, and Children, and all to be with Chriſt? She declared *her Willingneſs.*

It is true, ſometimes ſhe complained, that ſhe had not ſuch vigorous, lively, melting Affections, in Sickneſs, as ſometime formerly in Health: yet ſhe depended on God ſtill.

VVhen ſhe was Asked, VVhether ſhe kept her Thoughts employed about *Heaven?* She Anſwered, *I do what I can.* And the Night before ſhe died, after a little ſilence, when ſhe was queſtioned concerning her *Thoughts*, VVhat ſhe was thinking of? She Anſwered *Three things*, (which are fit for all of us often to think of) *a Deceitful Heart, a Painful Death, and a Tempting Devil*: God reſtrained the *laſt*, and carried her above the Fear, and Feeling of the *Second*: for though ſhe ſaid, *She feared a hard Death*, as many Holy Perſons do. Yet ſhe added, *I ſub-*

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mit to the will of God, he will not lay upon me more than he will enable me to bear.

WHen the 17th Chapter of *John* was Read to her, where are those remarkable Consolatory words of Christ, *Father, I will, that those whom thou hast given me, may be with me, to behold my Glory*; though she could hardly speak, so as to be heard, she made a shift to say, *O Excellent, Excellent*; expressing her *Faith*, and *Hope*, and *Joy*, as far as her weakness would permit.

Her *Humility*, and *Thankfulness* was very conspicuous during this Sickness. *O what a Mercy is it*, said she, *that such a one as I should have Hopes of Heaven, of the Pardon of Sin, and of an Interest in Christ?* And yet when any of those holy expressions she used were repeated in Prayer to God, by those who assisted her, She desired, no such Speeches of hers should be mentioned to God; *For*, says she, *my Frame is not equal, and alike a way. I cannot think, and speak the same things, at one time that I do at another.*

An hour or two before she left this World, she testified her desire to be with Christ; saying, *How long! O Lord, how long!*

long! (*if my Work be done*) *Come and deliver me!* She begged they would pray for her, that her Strength might hold out to the last; that God would not leave her, not hide his Face in the Agonies of Death. She desired rather to be dissolved, than to continue in the Body: saying, *I Look, I Long, I Hope; O when will the hour come? Must I tarry, and endure another Night! Come Lord Jesus, come quickly! Hast thou no Bowels for me? Whilst thou wert on Earth, thou wert full of Compassion to poor Sinners, and art thou not the same in Heaven?* After this, she owned her self refreshed by Prayer, and that though her Body was weak, her Heart was in a good Frame, being much recruited, and encouraged by Prayer. And so she commended her Soul to God, calling on him to the very last, for his merciful Assistance, and Succour through the dark Valley, and to accept and receive her departing Soul; and so *she died in the Lord, and slept in Jesus.*

God grant to us, as he did to her, saving Help in that hour of Darkness and Trouble; and enable us to follow the Exemplary Faith and Patience, of those who are gone before, that with them at last, we may receive the end of our Faith

Faith and Hope, the Salvation of our Souls, and the Resurrection of our Bodies in the day of Christ, who is the Resurrection and the Life; in whom, whosoever believes, shall never die the Second Death; but the Spirit, that raised Christ from the Dead, shall quicken our Mortal Bodies, and make them like to his most glorious Body, that with Soul and Body we may be for ever with the Lord. *To him be Glory for ever and ever.* Amen.

FINIS